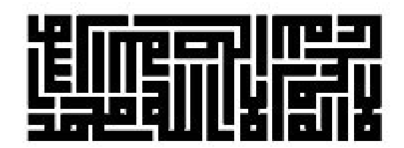
The Six Pillars Of Ēmān



Based upon the principle of Ahl us Sunnah wal Jama'ah

Compiled by

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This treatise was compiled from
The Book of Ēmān according to the classical works of Shiekh al-Islām Ibn Taymiyyah by
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INTRODUCTION

In the Name of Allāh, The Most Gracious, The Most Merciful

Indeed, all praise belongs to Allāh. We praise Him and we seek His Support and His Forgiveness. We seek refuge with Allāh from the evil of ourselves, and from the evil of our actions. Whomsoever Allāh guides, none can misguide and whomsoever Allāh misguides (and leaves to be misguided), none can guide. We testify that there is no one worthy of worship except Allāh and we testify that the Messenger Muhammad (peace and blessings of Allāh be upon him) is His last and final Messenger.

> **“***O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.***”** [1]

> **“***O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All Watcher over you.***”** [2]

> **“***O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger [Muhammad] he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).***”** [3]

To proceed, the best of speech is Allāh’s Speech; the best of guidance is Prophet Muhammad’s (peace and blessings of Allāh be upon him) guidance; and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a *bid’āh* (prohibited innovation), and every *bid’ā*h is an act of misguidance that will reside in the Fire.

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[1] *Qur’ān* Chapter 3 : 102
[2] *Qur’ān* Chapter 4 : 1
[3] *Qur’ān* Chapter 33 : 70 - 71

Allāh the All Mighty says:

> "*O you who believe! Believe in Allāh, and His Messenger [Muhammad], and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away*" [1]

> "*It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets.*" [2]

When the Angel *Jibraīl* came to the Prophet (peace and blessings of Allāh be upon him) disguised as a Bedouin and asked him about *Islām*, *Ēmān* (faith) and *Ihsān* (perfection of faith), the Prophet (peace and blessings of Allāh be upon him) said about *Ēmān* (faith): "(It means) the belief in **(1)** Allāh **(2)** His Angels **(3)** His Books **(4)** His Messengers **(5)** and the Last Day; and **(6)** belief in *Al Qadā wal Qadar* (Divine Pre-ordainment) good or bad" [3]

These then are the six pillars of *Ēmān* (faith). They are the principles and foundations with which the messengers were sent and for which the divine scriptures were revealed. The faith of any person is incomplete without his belief in all of them, in the way and manner indicated in the *Qur'ān* and the *Sunnah* of the Prophet (peace and blessings of Allāh be upon him). Whoever denies any of those six truths places himself outside the boundaries of faith and becomes a *Kāfir* (disbeliever).

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[1] *Qur'ān* Chapter 4 : 136
[2] *Qur'ān* Chapter 2 : 177
[3] *Sahīh Muslim,* Vol. 1 Pg 157 on the authority of *Umar al-Khattāb*

CHAPTER 1: BELIEF IN ALLĀH

Belief in Allāh is also known as His *Tawhīd* (Oneness) and is simply the testimony '*lā ilāha illallāh (*there is none worthy of worship except Allāh*)'*. Belief in Allāh or *Tawhīd* is composed of two obligations which must be fulfilled in order for someone to be considered a Muslim. One of them cannot be established without the other. These obligations can be deduced from the testimony itself:

Lā ilāha (there is none worthy of worship)	***Illallāh (except Allāh)***
This is the rejection of the worship, submission, obedience and following of all *Tawaghīt* (false gods)	This is the affirmation of the worship, submission, obedience and following of Allāh alone

Furthermore, Allāh says;

> "*Verily, the Right Path has become clear from the wrong path. Whoever rejects* T*ā*gh*ū*t *and believes in* All*ā*h*, then he has grasped the most trustworthy handhold that will never break…*" [1]

This above verse makes it clear that there can be no *Ēmān* without rejection of T*ā*gh*ū*t (all false deities), and then believing in Allāh as the only object of worship. Hence, the two obligations are:

(a) First Obligation: *Al kufr bit-tāghūt*, to reject all T*ā*gh*ū*t (false gods/lords) and;
(b) Second Obligation: *Al Ēmān billāh*, to affirm belief in Allāh.

[1] *Qur'ān* Chapter 2 : 256

FIRST OBLIGATION OF TAWHĪD: AL KUFR BIT-TĀGHŪT

What is the Tāghūt?

According to the scholars of *Ahl us Sunnah wal Jama'ah*, the *Tāghūt* is defined as anything which is worshipped, obeyed, submitted to, or followed instead of Allāh whilst consenting to it[3]. This may include *Shaytān*, idols, stones, sun, stars, angels, or even human beings. Likewise saints, graves, rulers and leaders, other ruling systems besides *Islām* may also be falsely worshipped and made into *Tāghūt*. The *Tāghūt* are many, however, the following are the heads of *Tāghūt*:

1) The *Shaytān* (Satan)

He is the head of the *Tāghūt* and the one who calls to the obedience, worshipping or following of others besides Allāh. The evidence for this is the saying of Allāh;

"*Did I not ordain for you, O Children of Adam, that you should not worship Shaytān (Satan). Verily, he is a plain enemy to you.*" [4]

2) The leader/judge who introduces a law which contradicts the just *Shariāh* (Law) of Allāh

Just to introduce a single law in contradiction to the Law of Allāh is enough to make such an individual a *Tāghūt* (false lord). This is because; *Tashrī* (legislating) is a Unique Attribute of Allāh. Hence, this individual is a false lord like *Fir'aun* (Pharaoh) and guilty of a major form of *shirk* as he has set himself as a partner to Allāh. The evidence for this is:

"*Or have they partners with Allāh (false gods), who have permitted for them a deen (law, way of life or religion) which Allāh has not allowed.*" [5]

3) The leader/judge who rules/judges with laws contradictory to the just *Shariāh* of Allāh

This individual becomes a *Tāghūt* (false lord) because ruling/ judging is another Unique Attribute of Allāh.

"*…and He makes none to share in His Decision and His Rule.*" [6]

"*Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been ordered to reject them. But Shaytān (Satan) wishes to lead them far astray.* " [7]

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[2] *Tafsīr Ibn Kathir*
[3] See: *Ibn Taymiyah*, *Fatwa* 28/200; *I'lām ul Muwaqqi'īn* Pg. 50 by *Ibn al-Qayyim* and *Kitāb Tawhīd* by *Sheikh Muhammad bin Abdul Wahhab* for the definition of *Tāghūt.*
[4] *Qur'ān* Chapter 36 : 60
[5] *Qur'ān* Chapter 42 : 21
[6] *Qur'ān* Chapter 18 : 26
[7] *Qur'ān* Chapter 4 : 60

4) The one who claims to have knowledge of the Unseen

That is, the one who claims to have knowledge of the unseen or propagates the knowledge of the unseen from other than what Allāh has relayed to us from the *Qur'ān* and the *Sunnah* is a *Tāghūt*. This is because, none knows the unseen except Allāh and He has relayed as much as He wishes to us through His Prophets.

> **"***(He Alone) the All-Knower of the Ghā'ib (unseen), and He reveals to none His Ghā'ib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)***"** [8]

5) The one who is content to be worshipped

That is, the one who is content to have any act of worship (i.e. supplication, prostration, bowing etc) directed to himself instead of Allāh is a *Tāghūt* (false god). This is because; worship is for Allāh alone.

> **"***And if any of them should say: 'Verily, I am a god besides Him,' such We should recompense with Hell. Thus We recompense the wrongdoers.***"** [9]

Please note: Prophets, Angels, Righteous servants of Allāh etc are taken as false gods besides Allāh, however, they cannot be considered as a *Tāghūt*, because they didn't command people to worship them nor would they accept for people to worship them besides Allāh.

How to reject the Tāghūt

Ahl us Sunnah wal Jama'ah define *Ēmān* [10] (faith) as conviction in the heart, saying by the tongue and practicing willingling by the limbs. In *Sahīh al-Bukhārī*, *Ali Ibn Abū Tālib* (may Allāh be pleased with him) narrated that the Messenger Muhammad (peace and blessings of Allāh be upon him) described *Ēmān* as: **"**What is settled in the heart, testified to by the tongue and acted upon by the limbs on the pillars (of the religion).**"**

So, one must disbelieve in or reject the *Tāghūt* by one's heart, tongue and limbs. If the *Tāghūt* is something you love or fear, then you must give up loving or fearing it; if it is something you consent to by praising it, then you must give up praising it; if it is something that you consent to by casting them your vote at their democratic elections, then you must give up consenting to it by refraining from voting; if it is something you go to for arbitration or for solving disputes, then you must give up going to them for arbitration or solving disputes etc. The manners of disbelieving in or rejecting *Tāghūt* are as follow:

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[8] *Qur'ān* Chapter 72 : 26 - 27
[9] *Qur'ān* Chapter 21 : 29
[10] Further proofs to show that the action of the limbs is also part of our *Ēmān* is the saying of Allāh and His Messenger (peace and blessings of Allāh be upon him): **"**A*nd We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger [Muhammad] from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your Ēmān (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.***"** [*Qur'ān* Chapter 2:143]. Here, Allāh refered to the *Salāh* as *Ēmān* and we know that the *Salāh* comprises of actions of the heart, tongue and limbs. Furthermore, Allāh's Messenger (peace and blessings of Allāh be upon him) said: **"***Ēmān* (faith) consists of more than 60 branches. The highest of which is to say *Lā ilā ha illa Allāh* and the lowest of which is to remove a harmful object from the street.**"** [*Sahīh Bukhārī*]

1) To believe that the *Tāghūt* is *Bātil* (falsehood)

Meaning, one must believe and declare that the *Tāghūt* is *Bātil* (false) and has no right to be worshipped, obeyed or followed. Allāh, the Most Glorious and Exalted says:

> **"***That is because Allāh, He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bātil (falsehood) And verily, Allāh He is the Most High, the Most Great.***"**[11]

2) *Ijtanibu – Tāghūt* (keep away)

One cannot be a believer in Allāh and stay close to the *Tāghūt*. One must keep far away from the *Tāghūt*, that is, not to go to them for arbitration or solving disputes; not to be one of its advisers, ministers, members of parliaments, intelligence agents, spies, police forces, judges, prison governors, prison officers, voters, well wishers, followers etc, helping in the establishment and enforcement of its false *Deen* (ways of life/religion/laws).

> **"***And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allāh (Alone), and reject (or keep away from) Tāghūt.)'* **"** [12]

> **"***Allāh is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyā (allies, supporters and helpers) are Tāghūt [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.* **"**[13]

3) *Ad-Dawā* (Animosity) and *Bugudh* (Hatred) [14]

One must declare animosity and hatred towards the *Tāghūt*, its allies and *Deen* (religions/ways of life/systems/laws). This is the *Millah* (way) of the Prophets. Allāh says.

> **"***He (i.e. Prophet Ibrāhim) said:* **'***Do you observe that which you have been worshipping – you and your fore fathers? Verily, they are enemies to me, except the Lord of the Worlds***'"**[15]

> **"***Indeed there has been <u>an excellent example for you</u> in Ibrāhim (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in (and worship) Allāh Alone…'* **"**[16]

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[11] *Qur'ān* Chapter 22 : 62
[12] *Qur'ān* Chapter 16 : 36
[13] *Qur'ān* Chapter 2 : 257
[14] The concept of love and hatred in *Islām* is totally different from the non-Muslims' concept of love and hatred. We love the Angels, Prophets and the Muslims because Allāh loves them and we hate the disbelievers because Allāh hates them. However, when it comes to how we deal with them, we have to refer to the Commands of Allāh and His Messenger Muhammad (peace be upon him) based upon the understanding of the Prophet's companions and not from our whimsical desires. Please see: 'In Pursuit of Allāh's Pleasure' by *Dr.Nāha Ibrāhim*, *Asim Abdul Mājid* and *Essam-ud-Deen Darbālah*.
[15] *Qur'ān* Chapter 26 : 75 – 77
[16] *Qur'ān* Chapter 60 : 4

4) *At-Takfīr*[17] *at-Tāghūt* (declare the *Tāghūt* as disbelief or disbeliever)

One must declare the *Tāghūt* in the form of a law, way of life, ideology, belief or religion that is submitted to, obeyed or followed in contradiction to Allāh's *deen*, *al-Islām* as disbelief. For example, Christianity, Judaism, Hinduism, Democracy, Atheism, Secularism, Nationalism etc are all disbelief.

Likewise, one must declare the *Tāghūt* in the form of human or *jinn* who is content to have any Unique Attribute or Right of Allāh (e.g legislating, judging, ruling etc) or any act of worship directed to himself instead of Allāh as a liar and a disbeliever. For example, the *Shaytan*; devils; fortune teller; magician; ruler/judge who introduces a law contradictory to the just *Shariah* of Allāh; the ruler/judge who rules/judges with a law contradictory to the just *Shariah* of Allāh etc are all disbelievers in Allāh as they have made themselves partners with Him, the Most High.

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[17] It is impossible for someone to insist that any *Tāghūt* is a Muslim, we cannot disbelieve in *Shaytan*, distancing ourselves from him, hating him, declaring animosity on him, and then insist that he is Muslim, rather we must make *Takfīr* on him, and call him *Kāfir* beyond any doubt. *Takfīr*, that is, declaring a person a *Kāfir* (disbeliever) is the *Haq* (Right) of Allāh just like *Tashrī* (Legislating) and it ensures that His Oneness of Worship is protected and not overstepped. Furthermore, *Takfīr* ensures that rights reserved specially for Muslims in this life such as *Zakāt*; *Salām*; Marriage to a Muslim woman; praying for the deceased Muslim; Burial in a Muslim cemetery; Inheritance; Sanctity of life and property etc are not given to the disbelievers and apostates. Hence, Allāh has revealed through His Messenger Muhammad (peace and blessings of Allāh be upon him) the criteria to distinguish His worshippers (that is: the Muslims) from the worshippers of the *Tāghūt* (that is: the disbelievers). The reality of the disbelief of non-Muslim sects such as the Jews, Christians, Magians, Hindus etc is clear in the mind of most Muslims as there is consensus among the Muslims that these religious sects are non-Muslims and disbelievers. However, confusion arises as to the reality and how to deal with the disbelief of those who commit OPEN *Kufr* (infidelity) as well as profess some *Islāmic* rites. In making *Takfīr*, three positions have being adopted by the *Ummah*. However, only one is the correct position. These are:

(i) *Irjā* – those who take this position hardly or do not make *Takfīr* at all. They excuse the peoples' open actions of disbelief and confirm their faith in *Islām* based on their professing some *Islāmic* rituals alongside their open infidelity. They justify their claim by enquiring into the individual's heart, saying, as long as this individual believes in the unsuitability of his infidelity or believes that Allāh's *Shari'āh* is superior, then this individual who commits open infidelity as well as profess some *Islāmic* rites could still be considered as Muslim. Majority of the *Ummah* today have adopted this concept. For example, the modern day *salafi* movement who consider the rulers in charge of the affairs of the Muslim lands to be Muslims despite committing open and clear cut *Kufr* (infidelity) from different angles – permitting many of the vices that Allāh has prohibited (see *Qur'ān* Chapter 42:21); allying with the Christians and Jews against Muslims and *Islām* (see *Qur'ān* Chapter 5:51); joining the alliances of the United nations (see *Qur'ān* Chapter 47:25-26); fighting, killing or imprisoning any Muslim that calls for the implementation of the *Shariah* (see *Qur'ān* Chapter 3:21).

(ii) *Khawārij* – those who take this position hasten in making *Takfīr*. They expel from the fold of *Islām* or declare as *Kāfir* any Muslim that commit sins like stealing, fornicating, lying etc

(iii) *Ahl us Sunnah wal Jama'ah* – this is the correct position. They do not inquire into peoples' hearts, that is, they leave the peoples' insight to Allāh but judge the individual based on their apparent actions. This concept of judging the peoples' apparent actions without inquiring into what is in their hearts could be traced back to the pure teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) and the understanding of his companions.

Abdullāh bin Utbah bin Mas'ūd reported that he heard *Umar bin al-Khattāb* saying: **"**In the lifetime of the Messenger of Allāh (peace and blessings of Allāh be upon him) some people were called to account through Revelation. Now Revelation has discontinued and we shall judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allāh will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we believe him, even if he professed that his intention is good.**"** [*Sahīh al-Bukhārī*, Vol. 3, Pg. 491]

Ahl us Sunnah wal Jama'ah follows a middle course. They do not hasten to make *Takfīr* on those who commit sins like stealing, lying, fornicating etc. However, they make *Takfīr* on those who commit open and clear cut *Kufr* (infidelity) once the elements of the prevention of *Takfīr* are not present in that person. *Ahl us Sunnah wal Jama'ah* says the preventions of *Takfīr* are: ignorance in matters not known by necessity; error or mistakes; false interpretations; duress (one compelled); insanity; unconsciousness and pre-puberty (i.e. a child). Once these elements of the preventions of *Takfīr* are removed from the person they do not hesitate to make *Takfīr*. This latter principle is based on a well known principle in the *Shari'āh*, that is, '*the approval of Kufr itself is Kufr*'. Meaning, the one that sees a clear cut act of *kufr* by a person, group, party, religious sect etc who have no elements of the prevention of *Takfīr* on them, but doubt their infidelity or holds that they are not disbelievers or agrees to the validity of their creed, he becomes one of them: a *Kāfir*. Hence, to protect one's belief in Allāh and purify the camp of *Ēmān* from the *Tawaghīt* (plural of *Tāghūt*) who commit open and clear cut infidelity as well as profess some *Islāmic* rites and have no elements of the preventions of *Takfīr* on them, one must pronounce the *Tawaghīt* as *kuffar* (disbelievers) and expose them and their allies so that the Muslims will know their reality and punish them according to the Commands of Allāh and His Messenger (peace and blessings of Allāh be upon him). *Imām Shāfi'ī* said: **"**The sign of the one that rejects the *Tāghūt* is that he curses it by the tongue, disbelieves in what it says and removes it when he has the capability.**"** [*Kitāb al-Umm* of *Imām Shāfi'ī*]

SECOND OBLIGATION OF TAWHĪD: ĒMĀN BILLĀH

After one has disbelieved in, rejected and abstained from everything that is submitted to, worshipped, obeyed or followed instead of Allāh, which is the first obligation of *Tawhīd*, then one affirms and declare belief in Allāh, that is, *Ēmān Billah*, which is the second obligation of *Tawhīd*. According to the scholars of the *Kalaf* [i.e. those generations till the Day of Judgment who succeed the first three pious generations of this Muslim nation (i.e. *Salaf us-Sālih*)], *Ēmān Billah* could be summarized into two, three or four aspects. In this treatise, I've opted to go with the four classification of *Tawhīd* as it makes this topic easier to understand. These are: *Tawhīd ar-Rubūbiyyah* (Oneness of the Lordship of Allāh); *Tawhīd al-asmā was-Sifāt* (Oneness of the Names and Attributes of Allāh); *Tawhīd al-Hākimiyyah* (Oneness in the Judging and Legislating of Allāh) and *Tawhīd al-Ulūhiyyah* (Oneness of the Worship of Allāh).

(1) *Tawhīd ar-Rubūbiyyah* (Oneness of the Lordship of Allāh)

The word Lord in itself refers to a relationship of dominance and control. Allāh's Lordship over His creation means He Alone is their God, Master, Owner and Regulator of their affairs. To attribute Lordship solely to Allāh means the absolute conviction that:

● He Alone is the Creator of everything in existence and has the Power of creating anything from absolutely nothing. Unlike, man who manufactures from what Allāh has already created

> "*Such is Allāh, your Lord! Lā ilāha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone)…*" [18]

● He Alone Owns everything in existence.

> "*Surely, His is the Creation and Commands*" [19]

● He Alone manages, disposes and regulates the affairs of everything in existence. In other words, this means attesting that Allāh is the absolute executor of actions in the entire universe: through creation, organization, administration, enforcement of change, provision of sustenance, giving of life and death and other actions in which none is associated with Allāh, the All-Mighty.

> "*He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e our present world's time).*" [20]

● He Alone decrees all fate and destiny, which is the conviction that every happening in the heavens and earth however small or big issues from the Knowledge, Will, Power and Permission of Allāh[21].

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[18] *Qur'ān* Chapter 6 : 102
[19] *Qur'ān* Chapter 7: 54
[20] *Qur'ān* Chapter 32 : 5
[21] This aspect is known as *al-Qadā wal-Qadar* (Divine Decree). This aspect is dealt more in detail in chapter 6 of this treatise.

Note, acknowledgment or belief alone in the Oneness of the Lordship of Allāh is irrelevant and not enough to bring one into the fold of *Islām* if one does not reject everything that is worshipped besides Allāh and then believe in and act accordingly to the Oneness of the Names and Attributes of Allāh, Oneness of His Judging and Legislating, Oneness in His worship, obedience and following. In fact, most *mushrikīn* (polytheists) affirm that Allāh is indeed the Creator, Provider and Maker of this world (i.e. Oneness of the Lordship of Allāh) but their infidelity manifest from their distorted beliefs in the Names and Attributes of Allāh or their worshipping and following of others besides Allāh.

"*If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: 'Allāh'. How then are they deviating (as disbelievers)?* " [22]

Furthermore, "*Iblis* (satan) knows that there is only One God (Allāh) Who created everything [that is, he (*Iblis*) believes in the Lordship of Allāh and even testify to this fact by his saying *Rabbī* (My Lord) in his conversation with Allāh in Q38:79] but he (*Iblis*) [still remain a disbeliever and] is the chief of the disbelievers." [23]

(2) ***Tawhīd al-asmā was Sifāt***
(Oneness of the Names and Attributes of Allāh)

In general, this means, the firm conviction that Allāh, the Glorious and Mighty is characterized by all the Attributes of perfection; is above all deficiencies and He Alone is distinguished from the rest of the creation by these Names and Qualities. Belief in the Oneness of the Names and Attributes of Allāh is based upon three foundations. Whoever deviates from them does not attest to the Oneness of Allāh's Names and Attributes.

(i) Placing Allāh above any likeness to His creation and beyond any imperfections.

This principle is clearly stated in the following verses:

"*There is nothing like unto Him*" [24]

"*And there is none co-equal or comparable to Him*" [25]

"*Put not similitudes for Allāh (as there is nothing similar to Him nor does He resemble anything*" [26]

Al-Wāsiti said: "Allāh's Self is not like any other self, nor are His Names like any other names, nor are His Actions like any other actions, nor are His Attributes like any other attributes, except in the sense that the same terms employed to describe Him and His creation. The Eternal is above having the attributes of the newly created, and the newly created cannot possibly have any of His Eternal Attributes. This is the belief of the people of truth, *Ahl us Sunnah wal Jama'ah*" [27]

Another component of this principle is placing Allāh above anything that contradicts, His description of Himself, or the descriptions of the Prophet (peace be upon him) of Him. For example, Allāh is above having offspring, partner, equal, assistant, interceder (without Allāh's Permission), protector etc, nor is He too low to be ascribed with qualities of imperfections such as sleep, exhaustion, fatigue, mortality, absent-mindness, forgetfulness, prejudice etc.

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[22] *Qur'ān* Chapter 29 : 61
[23] *Kitāb al-Ēmān*, Pg 102, *al-Kāsim bin Salām* and *Sharh al-Aqīdah at-Tahāwiyyah*
[24] *Qur'ān* Chapter 42 : 11
[25] *Qur'ān* Chapter 114 : 4
[26] *Qur'ān* Chapter 16 : 74
[27] *Tafsīr Qurtubi*, Vol 16, Pg 9

(ii) Belief in the Names and Attributes established in the *Qur'ān* and the authentic *Sunnah* by the clear and common meanings they have in the Arabic language

The second principle is the belief in the Names and Attributes established in the *Qur'ān* and the authentic *Sunnah* by the clear and common meanings they have in the Arabic language without devaluing them, expanding upon them, altering or nullifying them. Allāh surely knows best about Himslef, His Names and His Attributes. Allāh says,

"*Do you know better or does Allāh*" [28]

As He knows best about Himself and His Messengers were truthful and believed, only telling their people what Allāh had revealed to them, then His Names and Attributes should be derived from the *Qur'ān* and authentic *Sunnah* (or *Ahādīth*) only. *Imām Ahmad Ibn Hanbal* said: "Allāh should only be attributed with those characteristics that He described Himself with or was described by His Prophet (peace and blessings of Allāh be upon him). His Names and Attributes should not extend beyond the *Qur'ān* and the *Sunnah*" [29]

(iii) Abandoning any desire to determine the form of the Attributes of Allāh.

The third principle in believing in the Names and the Attributes of Allāh is: abandoning any desire to determine the form of those Attributes. One is obliged to believe in the Names and the Attributes of Allāh without inquiring into their nature and manner or investigating their essence. As attributes vary according to the self they characterize, finding out how they manifest themselves depends upon knowing that self and how it acts – as we cannot inquire into the nature of Allāh, His Essence and into how His Actions takes place, so we cannot ask about the manner in which His Attributes are manifested. For this reason, it was reported from many scholars of the *Salaf us-Sālih* (pious predecessor) who when asked (for example) about the manner in which Allāh is seated on the Throne said: "The Sitting (*Istiwa*) is known, the manner is unknown, believing in it is an obligation, inquiring about it is an heresy" [30]

Types of Attributes

The type of Attributes of Allāh mentioned in the *Qur'ān* and the authentic *Sunnah* are of two types: Individual Attributes and Attributes of Actions.

Individual Attributes

Those are Attributes that are fixed constituents of Allāh, constant parts of His very Being. They include Knowledge, Life, Power, Hearing, Seeing, The Face, The Hands, The Eyes, The Fingers, The Foot, The Shin, His Speech, Sovereignty, Majesty, Exaltation, Self Sufficiency, Mercy and Wisdom

Attributes of Actions

Those are the Attributes that are connected with Allāh's Will and Power, such as His Occupation of His Throne which is above the seventh heaven, His Descent, Marvelling, Laughter, Pleasure, Love, Detestation, Wrath, Joy, Anger, Stratagem and Cunning

[28] *Qur'ān* Chapter 2 : 140
[29] *Ar-Rawdaw an-Niddiyyah*, Pg. 22, and *Sharh al-Aqīdah al-Wāsitah*, *Muhammad Khalīl Harra's*, Pg. 21
[30] *Ar-Rawdaw an-Niddiyyah*, Pg. 29

We should ascribe both types of Attributes to Allāh in accordance to their meanings that befit His Perfection. Just as we affirm the Existence of Allāh and say it is not like the existence of the creation, we should affirm those Attributes of Allāh and free them from any comparison, negation or false interpretation. *Ash Shawkāni* said: "The method adopted by the *Salaf us-Sālih* [31] (pious predecessor) is to take the proofs of Allāh's Attributes at face value, without interpreting their meanings into different things, comparison (to any of His creations) nor negation. Whenever they were asked about any of Allāh's Attributes, they would recite the evidence concerning it from the *Qur'ān* and the *Sunnah* and avoid any other references. They said: 'Allāh said so, this is the only thing that concerns us. We do not talk about that which we know not, nor were we permitted to do so by Allāh [as Allāh said: "*Say (O Muhammad): the things that my Lord has indeed forbidden are al-Fawāhish (great evil sins)… and saying about Allāh of which you have no knowledge*" Q7:33]'. If the inquirer attempted to obtain any more out of them, they would chastise him for enquiring into what does not concern him. They forbade him from seeking what could never be attained without falling into heresy, which is not their path, nor is it what they had learned from the Prophet (peace and blessings of Allāh be upon him), and his companions and their successors. In that noble era, there was consensus about Allāh's Attributes, and the path was one. There only concern was with what Allāh had commanded them to do, and the obligations He had instructed them to fulfill. Those included: belief in Allāh, establishing regular prayers, paying *Zakāt*, fasting, pilgrimage, *Jihad*, charity, seeking beneficial knowledge, guiding the people to all types of good, seeking the praise of Paradise and avoiding the punishment of the Hell-Fire, enjoining good and forbidding evil, rectifying transgressors as much as it is possible. They never occupied themselves with any other matter that Allāh had not instructed them to engage in, nor had they tarnished their worship with the innovation of inquiring after His Nature and Essence. In those days religion was pure and devoid of all heresy…" [32]

In a book of creed attributed to *Imām ash-Shāfi'ī* (who was one of the *Salaf us-Sālih*), from the narration of *Abū Tālib al-Ishārī*, who said, he (*Imām ash-Shāfi'ī*) was asked about the correct manner of believing in the Attributes of Allāh the Mighty and Majestic. So, *Imām ash-Shāfi'ī* said:

[33] Allāh the Mighty and Majestic has Names and Attributes that has come in His Book and that have been narrated by His Prophet (peace and blessings of Allāh be upon him) to his Muslim nation. It is not for any man from Allāh's creation to contradict the proofs established, since the *Qur'ān* has been sent down and the authentic statement of the Prophet (peace and blessings of Allāh be upon him) have been related to him by reliable narrators. If a person opposes this after the proofs have been established against him, then he is a disbeliever in Allāh the Mighty and Majestic. When the proofs have not been established against him by way of the texts, then he has the excuse of ignorance, because knowledge of that is not reached by the intellect (alone), nor by deep thought or principles or the likes. Allāh the Mighty and Majestic has informed us that He is all-Hearing and that He has Two Hands with His Statement.

"*And the heavens will be folded in His Right Hand.*" [34]

"And Both of His Hands are Right Hands" in *Hadīth* collected by *Muslim* (No. 4698)

And that He has a Face, as in the Statement of Allāh, the Mighty and Majestic:

"*Everything shall perish except His Face.*" [35]

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[31] The *Salaf us-Sālih* are the first pious three generations of Muslims. They are referred to *Ahl us Sunnah wal Jama'ah* because they always follow the *Qur'ān* and *Sunnah* in all of their beliefs, sayings and actions and they are the best of people according to a *hadīth* narrated in *Sahīh al-Bukhārī*, Vol 5; Pg.2; No 2. Consequently, those who came after them but adopt exactly their way of life are also referred to as *Ahl us Sunnah wal Jama'ah* and are the saved sect out the seventy three mentioned in the *hadīth* of the division that will occur in the *Ummah*.

[32] See: *At-Tuhaf fī Madāhibi as-Salaf*, Pg 7 by *Shawkāni*

[33] The start of the statements of *Imām ash-Shāfi'ī*

[34] *Qur'ān* Chapter 39 : 67

[35] *Qur'ān* Chapter 28 : 88

And His Statement:

"*And the Face of your Lord, full of Majesty shall remain forever.*" [36]

And He, the Mighty and Majestic has a Foot, as in the statement of the Prophet (peace and blessings of Allāh be upon him): "The people will be thrown in Hell Fire and it will say: 'Are there anymore (to come)?' till Allāh will put His Foot over it and it will say *Qat*! *Qat*! [Enough! Enough!]" [37]

And that He has Mighty and Majestic Laughs as in the statement of the Prophet (peace and blessings of Allāh be upon him) about the one who is killed in the Path of Allāh the Mighty and Majestic: "He meets Allāh the Mighty and Majestic whilst He is Laughing at him [being pleased with him]" [38]

And that He the Mighty and Majestic descends every night to the lowest heavens, according to the narration of the Prophet: "Our Lord the Blessed, the Superior descends every night to the lowest heaven to us during the last third of the night inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him" [39]

And that His Throne is above the seventh heaven[40] . Allāh says,

"*Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?*" [41]

And He the Mighty and Majestic is not one-eyed as in the statement of the Prophet (peace and blessings of Allāh be upon him) when he mentioned the *Dajjal*: "Verily, he (*Dajjal* – anti Christ) is one-eyed and your Lord is not One-Eyed." [42]

And that He the Mighty and Majestic has a Shin[43] . *Abū Said* narrated that he heard the Prophet (peace and blessings of Allāh be upon him) saying: "Our Lord (Allāh) will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such a one will try to prostrate (on the Day of Judgment) but his back bones will become a single vertebra bone (so he will not be able to prostrate)" [44]

And that the believers will see their Lord the Mighty and Majestic on the Day of Resurrection, just like they look at the full moon during the night: *Saīd al-Kudri* narrated that we said, " 'O Messenger of Allāh! Shall we see our Lord on the Day of Resurrection?' He said, 'Do you have difficulty in seeing the sun and the moon when the sky is clear?' We said, 'No' He said, 'So you will have no difficulty in seeing your Lord on that Day as you have no difficulty seeing the sun and the moon (in a clear sky)' " [45]

And that He the Mighty and Majestic has a Finger, as in the statement of the Prophet (peace and blessings of Allāh be upon him): "There is no heart, except that it is between the Two Fingers of the Most Merciful, the Mighty and Majestic" [46]

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[36] *Qur'ān* Chapter 55 : 27
[37] *Sahīh al-Bukhārī*, Vol. 6, No. 371
[38] *Sahīh al-Bukhārī*, Vol. 6, No. 39 and *Muslim* no. 1890
[39] *Sahīh al-Bukhārī*, Vol 2, No. 246
[40] Compiler's addition to the words of *Imām ash-Shāfi'ī*
[41] *Qur'ān* Chapter 67 : 16
[42] *Sahīh al-Bukhārī*, Vol. 13, No. 91
[43] Compiler's addition to the words of *Imām ash-Shāfi'ī*
[44] *Sahīh al-Bukhārī*, Vol 6, No. 441
[45] *Sahīh al-Bukhārī*, Vol 9, No. 532B
[46] *Ahmad* [4/182], *Ibn Mājah* [1/72], *al-Hākim in Mustadrak* [1/525])

So, these meanings that Allāh the Mighty and Majestic has described Himself with and those that His Messenger (peace and blessings of Allāh be upon him) has described Him with (listed here and those not listed here), the reality of them cannot be known by deep thought or principle, nor can anyone (who denies them) be called a *Kāfir* (disbeliever) whilst being ignorant of them (i.e. the text). This (declaring him a *Kāfir*) may only be done when the texts reach him (and he denies those Attributes of Allāh). The text takes the place of actually witnessing the report (meaning the report of the *Ahādīt*h comes by way of connected chains relayed by trustworthy narrators, i.e. the chain is authentic). So, it becomes something that must be taken as one's *Deen* (religion) in its literal sense. Thus, it acts as a witness against him, just as if he witnesses it and heard it directly from the Messenger of Allāh (peace and blessings of Allāh be upon him). However, we affirm these Attributes and reject any *Tashbīh* (giving resemblance or similarity to any of the creatures), since Allāh the Exalted has negated it while mentioning Himself, saying,

"*There is nothing like Him: and He is the All-Hearer, All Seer.* [47] **"** [48]

Allāh's Names

The Names of Allāh are those proper nouns employed in reference to Him in the *Qur'ān* and the *Sunnah*. Every one of those Names refers to one or more Attributes of Allāh. Each Name is derived from its verbal noun, such as the All Knowing, the All Hearing, the All Seeing and so on. The Name, 'the All Knowing' for example is derived from the Attributes of Knowledge and the same is true for 'the Merciful', 'the Beneficient' and so on.

'The Name that incorporates the meanings of all the other nouns and Attributes is the Name 'Allāh'. Some scholars such as *Ibn Qayyim*, *Sibawayh* and *at-Tabarī* contended that it is derived from the word '*AL-ILĀH*' meaning 'the God'. Others maintained that it is not derived from any word' [49]

'There is no contradiction between those Names being adjectives or nouns. The Name *Ar-Rahman* (the Most Merciful) for instance is both a proper noun and an adjective. All of Allāh's Names are adjectives of praise as well as being references to their proper meanings' [50]

Those Names are described as beautiful (*husnā* in Arabic) because it describes the Most Excellent and Exalted Being. 'The Oneness of Allāh in Names requires the belief in each and every Name He ascribed Himself and the belief in the qualities and consequences incorporated in them – For example, 'the Most Merciful' which was mentioned in the *Qur'ān* on more than one occasion: we must believe in it as one of the Names of Allāh, believe in the fact that Mercy is one of the Attributes of Allāh, and also believe that Allāh has Mercy on whomever He wishes. The same applies to all the other Names of Allāh mentioned in the *Qur'ān* or in the authentic *Sunnah* of His Prophet (peace and blessings of Allāh be upon him).' [51]

The Number of Names

Abū Hurayrah narrated that the Prophet (peace and blessings of Allāh be upon him) said: **"**Allāh has ninety Names: One hundred minus one: and whoever believes in their meanings and act accordingly will enter Paradise.**"** [52]

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[47] *Qur'ān* Chapter 42 : 11
[48] The end of the statements of *Imām ash-Shāfi'ī* taken from the book of creed of *Imām ash-Shāfi'ī* from the narration of *Abū Tālib Ishārī*. See also the creed of the four *Imāms* translated into English by *Māz Qureshi*
[49] See *Fathu al-Majīd*, Pg. 11
[50] See *Fathu al-Majīd*, Pg. 14
[51] *Al-Asilah wal Ajwibah Usuliyyah*, Pg44
[52] *Sahīh al-Bukhārī*, Vol. 8, No.419

The proof that there are other Names which the Creator did not reveal to us is the following *Hadīth* of the Prophet (peace and blessings of Allāh be upon him): **"**If any Muslim afflicted with distress or grief makes this supplication, his supplication will be accepted: 'O Allāh! I am Your servant, son of Your servant, son of Your maidservant. My forelock is in Your Hand. Your Command concerning me prevails and Your Decision concerning me is just. I call upon You by every one of the Beautiful Names by which You have described Yourself, or which You have revealed in Your Book, or taught to anyone of Your creation, or kept with Yourself in the Knowledge of the Unseen, to make the *Qur'ān* the delight of my heart, the light of my breast and the banisher of my grief, sorrows and afflictions and Allāh will remove one's afflictions and replaces it with joy and happiness' The companions asked: 'Do we have to learn these words?' The Prophet (peace and blessings of Allāh be upon him) replied: 'Yes, anyone who heard them should learn them' **"** [53]

(3) ***Tawhīd al-Hākimiyyah***[54]
(Oneness in the Judging and Legislating of Allāh)

This is the absolute conviction that Allāh is One in His Judgment (*Hukm*) and His Legislation (*Tashrī*). Meaning, only He is the Ruling Judge and only He has the right to declare what is lawful and unlawful regarding beliefs, sayings and actions, in addition to setting up a system of punishment to punish those who do not abide by His Laws.

So just as He, the Most High, has no partner in his Dominion and in controlling the affairs of the creation, likewise, He has no partner in the judgment (*Hukm*) and legislation (*Tashrī*). There are too many verses from the *Qur'ān* and the *Sunnah* to emphasize this point. However, the following would suffice:

> **"***The Hukm (Legislating, Commands, Judgment) is for none but Allāh. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not.***"** [55]

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[53] *Musnad Ahmad* and graded authentic by *al-Albanī*. See invocations for grief and worries page 140 of the Fortress of a Muslim dua book for the Arabic text and transliteration of this supplication)

[54] *Muhamad Ibrāhīm* who was the *shaykh* of bin baz has written in his book "*tahkīm al qawanīn*" that **"***Tawhīd al-Hākimiyyah* is the twin half of *Tawhīd al-Ulūhiyyah*.**"** The meaning of this *Tawhīd* can be derived from one of the ninety-nine names of Allāh, *al-Hakam* (the only Ruling Judge). When the *Shirk* in the *Ummah* increased in its ruling by other than what Allāh has revealed and its taking the rulings to the legislations of *Kufr* and the *Tāghūt*, it was necessary to specify this important category of *Tawhīd* by mentioning it on its own to draw to sight of the people towards its importance and that without it, they have not brought the *Tawhīd Al-'Ulūhiyyah* as it must be and it's obligation. And the likes of that would be if you found a people who committed *Shirk* from the point of obedience. So you would say to them, "It is obligatory that you come with the *Tawhīd At-Tā'āh* (Obedience) and that you do not obey anyone except Allāh." So this statement of yours would be correct and it is not allowed to object to you or to say to you, "You have come with a new *Tawhīd*, which you have labelled '*Tawhīd At-Tā'āh* ' or with a *Tawhīd* other than *Tawhīd Al-'Ulūhiyyah*!". And like that, is if you found a people who associated with Allāh, other intermediaries from the aspect of love (*Mahabbah*) and allegiance and disavowal (*Al-Walā' wa'l-Barā'*). So you would find it necessary upon yourself to point to the *Tawhīd* of Love (*Mahabbah*) and that the loved one, is Allāh alone. But this *Tawhīd* is not a new *Tawhīd* besides *Tawhīd Al-'Ulūhiyyah*, just as your saying about *Tawhīd Al-Mu'habbah* is not an invention or an innovation (*Bid'āh*) in any way. So if you know this, then you know that this movement that is being propagated against *Tawhīd al-Hākimiyyah* by opposition, has no justification except that they wish to belittle this type of *Tawhīd* and so that they can justify what comes from the intentional shortcomings from the *Tawaghīt* rulers (plural of *Tāghūt*) of the ruling (*Hukm*) from their rejection and objection of this important aspect of *Tawhīd*.

Furthermore, we all agree that *Tawhīd Al-Hākimiyyah* in its worded format is not found in the *Qur'ān*, *Sunnah* or the saying's of the *Sahābah* but its meaning and context is found within the *Qur'ān*, *Sunnah* and the saying's of the *Sahābah*. Likewise, the divisions; *Tawhīd al-Ulūhiyyah*, *Tawhīd ar-Rubūbiyyah* and *Tawhīd al-asmā was-Sifāt* are also not found in the *Qur'ān*, *Sunnah* or the saying's of the *Sahābah* but their meanings and context are found within the *Qur'ān*, *Sunnah* and the saying's of the *Sahābah*. So, if anyone is to call *Tawhīd Al-Hākimiyyah* a *Bid'āh*, and barring in mind that the reasons why it is called a *Bid'āh* is because it is rightly claimed that it is not found "IN IT'S WORDED FORMAT IN EITHER THE *QUR'ĀN*, *SUNNAH* OR SAYING'S OF THE *SAHĀBAH*", and this is their reasoning for calling it a *Bid'āh*, then by rational necessity they would have to call the other three divisions of *Tawhīd* namely *Tawhīd al-Ulūhiyyah*, *Tawhīd ar-Rubūbiyyah* and *Tawhīd al-asmā was-Sifāt* a *BID'ĀH* also, because the reality of these three divisions of *Tawhīd* are exactly the same as *Tawhīd Al-Hākimiyyah* which is that their wording is not from the *Qur'ān*, *Sunnah* or the saying's of the *Sahābah* but their meanings are. So if they claim that *Tawhīd Al-Hākimiyyah* is a *Bid'āh* then you can easily say in reply that "If you claim that *Tawhīd Al-Hākimiyyah* is a *Bid'āh*, then without you necessarily realising it, you have just called *Tawhīd al-Ulūhiyyah*, *Tawhīd ar-Rubūbiyyah* and *Tawhīd al-asmā was-Sifāt* a *Bid'āh* also".
[55] *Qur'ān* Chapter 12 : 40

Imām al-Baghawi (died 509AH) commented on *Qur'ān* Chapter 12 : 40 in *Tafsīr ul-Baghawi*, Vol2, Pg. 427, saying, "Indeed the (Right of) ruling, commanding and prohibiting is for none but Allāh"

In another verse, Allāh says,

"*…and He makes none to share in His Judgment and His Rule.*" [56]

Imām at-Tabari (died 311AH) explained this verse in *Tafsīr ut-Tabari*, Vol 8, Page 212, saying, "Allāh will never let His creation be a partner in His ruling and judgment. He is indeed the only One Who rules (legislates) and judges, and He manages them (the creations) in whatever way He wills"

The following verses show the *Shirk* of worshiping others besides Allāh in His Judgment and Legislation and there is absolutely no difference between the one who prostrate to idols and the one who commit *Shirk* with Allāh in His Judgment and Legislation. Both are *Mushriks* (polytheists).

"*Or have they partners with Allāh (false gods), who have permitted for them a Deen (law, way of life or religion) which Allāh has not allowed.*" [57]

"*Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been ordered to reject them. But Shaytān (Satan) wishes to lead them far astray.*" [58]

"*Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allāh). And certainly, the Shayātin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making a dead animal permissible by eating it, then you would indeed be Mushrikūn (polytheists)].*" [59]

"*They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh*" [60]

Once while Allāh's Messenger (peace and blessings of Allāh be upon him) was reciting this verse, *Adi bin Hātim* said, 'O Allāh's Messenger! They do not worship them (i.e. the rabbis and monks)'. Allāh's Messenger (peace and blessings of Allāh be upon him) said: 'Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them'. [61]

(4) ***Tawhīd al-Ulūhiyyah***
(Oneness of the Worship of Allāh)

This is the firm conviction that Allāh alone is worthy of worship, obedience and following. For this reason alone He has brought everything into existence. Allāh says:

"*And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)*" [62]

[56] *Qur'ān* Chapter 18:26 **[57]** *Qur'ān* Chapter 42 : 21
[58] *Qur'ān* Chapter 4 : 60 **[59]** *Qur'ān* Chapter 6 : 121
[60] *Qur'ān* Chapter 9: 31 **[61]** Narrated by *Ahmad*, *at-Tirmidhī* and *Ibn Jarir*
[62] *Qur'ān* Chapter 51: 56

This means that the believer holds the firm conviction that Allāh is the True God and that there is no god but Him, and that he directs his worship only to Him. Worship in Arabic means obedience, subservience and submission. Some scholars defined worship in *Islām* as complete love accompanied by complete submission. The worship of Allāh will not be correct except by these two: complete love with complete submission, and one of them is not enough to worship Allāh. Allāh should be dearest and He should be greater to a servant than anything else [63] .

The *Tawhīd of Ulūhiyyah* is based upon worship that is dedicated, both in its inward and outward expressions, exclusively towards Allāh, so that no aspect of it is directed to other than Him. A person who believes in Allāh worships only Him and no other but Him: love, fear, hope, supplication, reliance, obedience, subservience, submission to His Judgment and Laws and all types and forms of worship are directed sincerely and purely towards Allāh alone.

This type of *Tawhīd* incorporates, in its real meaning, all the other types: it incorporates the *Tawhīd* of Allāh in His Lordship, His Judging and Legislating, His Names and Attributes. The reverse is not true. The *Tawhīd* of the servant of Allāh's Lordship does not mean that he worships Allāh. That servant may attest to the Lordship of Allāh and yet fail to worship Him. Similarly, the *Tawhīd* of Allāh in His Judging and Legislating and in His Names and Attributes does not necessarily incorporate the other types of worship. However, the servant who attests to the Oneness of Allāh as the God of all creation, that He alone deserves worship, that no other being deserves any degree or form of worship, is simultaneously attesting to the fact that Allāh is the Lord of the Worlds, it's Judge and Legislator and that His are the names of excellence, the Attributes of completeness.

The Pre-requisite for *Tawhīd al-Ulūhiyyah*

The *Tawhīd* of Allāh in His *Ulūhiyyah* (worship) obliges us to direct towards Him alone all types and forms of worship, and purify our hearts of any other object of worship. This includes many obligations, among them:

1) The obligation of sincere dedication of love to Allāh.

This means that the servant should not take anything or anybody as an object of love of more importance than, or even equal to, Allāh. Whosoever does this is in fact associating partners with Allāh and could only be described as polytheist. Allāh says:

> "*And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else).*" [64]

For a servant to love someone or something as much as he loves Allāh is an act of polytheism of the greater kind (*Shirk al-Akbar*), a sin which Allāh only forgives after sincere repentance (before one dies). By his very nature, man tends towards the love of self, parents, offspring, homeland and money. Sincere love for Allāh does not mean the eradication of those natural feelings. What is demanded of the servant is that the worldly objects of his love take second place to Allāh, and that is love for Allāh is greater than his love for all else. This state prepares the servant for the sacrifice of what he holds dear and valuable for the sake of Allāh when the time comes for making choices between the two loves. Allāh has made a pledge to those who put their worldly loves and concerns before love for Him and His Messenger:

> "*Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight … are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment).*" [65]

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[63] *Sharh Qasīdat Ibnu al-Qayyim*, Vol. 2, Pg. 259 and *Al-Ubudiyyah by Ibn Taymiyyah*, Pg. 9
[64] *Qur'ān* Chapter 2 : 165
[65] *Qur'ān* Chapter 9 : 24

Part of this obligation is: loving everything and those whom Allāh loves (e.g. every pious deed, His Revelation; the Angels, the Believers etc) and hating everything and those whom Allāh hates (e.g. oppression; Satan, the disbelievers etc). Contradicting this principle is tantamount to disbelief. For example, hating anything from the Commands of Allāh or hating those whom Allāh loves because of their *Islām* is a major form of disbelief. Allāh says:

> "*But those who disbelieve, for them is destruction, and (Allāh) will make their deeds vain. That is because they hate that which Allāh has sent down, so He has made their deeds fruitless.*" [66]

> "*Whoever is an enemy to Allāh, His Angels, His Messengers, Jibraīl (Gabriel) and Mikaīl (Michael), then verily, Allāh is an enemy to the disbelievers.*" [67]

2) The obligation of devoting supplication, reliance and hope to Allāh alone in matters upon which only He has power.

> "*And invoke not besides Allāh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrong-doers).*" [68]

> "*And put your trust in Allāh if you are believers indeed.*" [69]

> "*Verily, those who have believed, and those who have emigrated (for Allāh's Religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy.*" [70]

3) The obligation of fearing only Allāh.

He who believes that some of Allāh's creations could cause him harm by their own will and power, and consequently fears them, is in fact associating others with Him, the Glorious and Mighty. Allāh says:

> "*Then, fear Me (Allāh) much.*" [71]

> "*And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is no repeller of His Favour which He causes to reach whom He Wills.*" [72]

There is a distinction between the type of fear connected with worship and instinctive fear. The first should only be directed to Allāh. It means that a human being should hold a firm conviction that only Allāh can cause him harm by His Will and through His Power, that any other being only bring about harm or good because Allāh makes them the means of such effects. On the other hand, the instinctive fear, such as fear of wild animals or in the face of a primed weapon, only affects the heart when the anticipated real harm is direct and imminent. This fear does not detract from *Tawhīd* as it is only part of instinctive nature that Allāh placed in man.

4) The obligation of dedicating all physical forms of worship purely and solely for Allāh

All physical forms of worship, such as prayer, prostration, fasting, animal sacrifice, pilgrimage, judging and ruling with His Laws; as well as all verbal forms, such as vows, seeking forgiveness, dedicating alms and the like should be directed purely and solely to Allāh alone. Those who dedicate any acts of worship to other than Allāh have fallen into polytheism. Allāh says:

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[66] *Qur'ān* Chapter 47 : 8 -9 **[67]** *Qur'ān* Chapter 2 : 98 **[68]** *Qur'ān* Chapter 10 : 106
[69] *Qur'ān* Chapter 5 : 23 **[70]** *Qur'ān* Chapter 2 : 18 **[71]** *Qur'ān* Chapter 16 : 51
[72] *Qur'ān* Chapter 10 : 107

"*Verily! Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.*" [73]

5) The obligation of following only the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) based upon the understanding of his companions in worshipping Allāh

Following only the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) in worshipping Allāh is the main meaning of the second part of our testimony of faith [that is, *Muhammad-ur-Rasūl-Allāh* (Muhammad is the Messenger of Allāh)]. Any act of worship not done in accordance to the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) would be rejected by Allāh. The evidences are numerous. However, the following would suffice:

"*And whatsoever the Messenger [Muhammad] gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is Severe in punishment.*" [74]

It is recorded in *Sahīh Bukhārī* that *Ai'sha* (may Allāh be pleased with her) narrated the Prophet (peace and blessings of Allāh be upon him) said, "Whosoever does an action which is not based upon our teachings is rejected (will not be accepted by Allah)."

Part of this obligation is: following only the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) in worshipping Allāh based upon the understanding of his companions. Allāh says:

"*And whoever contradicts and opposes the Messenger [Muhammad] after the right path has been shown clearly to him, and follows other than the believers' (i.e. the Prophet's companions') way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.*" [75]

"*And the foremost to embrace Islām of the Muhājirūn [the companions of the Prophet who migrated to Madinah] and the Ansār (the Muslim resident of Madinah who helped and gave aid to the Muhājirūn) and ALSO THOSE WHO FOLLOWED THEM EXACTLY (in creed, acts of worship, fiqh and methodology). Allāh is well-pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.*" [76]

Further more, *Abdullāh Ibn Amr* narrated that the Messenger (peace and blessings of Allāh be upon him) said: "'What happened to the children of *Isrā'īl* will happen with my *Umma*h, just as one shoe resembles the others, to the point that if one of them had intercourse with his mother openly, there would be someone who did that in my *Ummah*. The children of *Isrā'īl* split into 72 sects and my *Umma*h will split into 73 sects, all of which are in the Fire except one sect' They asked, 'Which is that one, O Messenger of Allāh? ' He replied, 'That [i.e. principles of belief, methodology and all matters of the *Deen*] which I and my companions were upon' " [77]

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[73] *Qur'ān* Chapter 4 : 116
[74] *Qur'ān* Chapter 59 : 7
[75] *Qur'ān* Chapter 4 : 115
[76] *Qur'ān* Chapter 9 : 100
[77] *Sunan at-Tirmidhī*, No. 2641 and declared *hasa*n by *al-Albānī*

CHAPTER 2: BELIEF IN HIS ANGELS

This is the firm conviction that Allāh's angels exist, that they were created from light, that they do not disobey any of His commands and that they carry out the functions He instructs them to fulfill. [1]

Angels are one of Allāh's creations. A servant's faith is invalid unless he believes in them, and in all the attributes and works ascribed to them in the *Qur'ān* and *Sunnah*, without any addition or subtraction or false interpretation. Allāh says:

> **"***The Messenger [Muhammad] believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers.***"** [2]

In the *Hadīth* narrated by *Muslim* and *al-Bukhārī* on the authority of *Umar Ibn al-Khattāb*, when the angel *Jibraīl* came to the Prophet (peace and blessings of Allāh be upon him) disguised as a Bedouin and asked him about *Islām*, *Ēmān* (faith) and *Ihsān* (perfection of faith), the Prophet (peace and blessings of Allāh be upon him) said about *Ēmān* (faith): **"**(It means) the belief in **(1)** Allāh **(2)** His Angels **(3)** His Books **(4)** His Messengers **(5)** and the Last Day; and **(6)** belief in *Al Qadā wal Qadar* (Divine Pre-ordainment) good or bad**"**

Thus the existence of the angels is affirmed with indisputable proof. To deny their existence is, as Allāh says in the *Qur'ān*, tantamount to disbelief (*Kufr*). Allāh says:

> **"***And whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.***"** [3]

It is noted that the *Qur'ānic* verses and the *Ahādīth* of the Prophet (peace be upon him) which talk about the angels, their attributes, conditions and work, refer mostly to their relationship with the Creator, the universe and man. Allāh has given us enough knowledge of them to assist us in purifying our creed, sanctifying our hearts and rectifying our deeds. But He kept to Himself knowledge of their essence, the manner in which they were created and the details of their circumstances. Allāh did not give us insight into all hidden things, whether they concern His Majesty, Names and Attributes, or His unseen creatures. A true believer should affirm everything the Creator communicated to mankind, in general and in detail, with no addition to it or subtraction from it, and he should not attempt to inquire or delve into what the Creator has kept from us.

The attributes of angels

● Angels[4] were created before man

Accordingly, the Creator, Mighty and Exalted is He, has told us very little about the creation of the angels. He informed us that their existence preceded Adam's, the father of mankind. Allāh says:

> **"***And (remember) when your Lord said to the angels: 'Verily, I am going to place (mankind) generations after generations on earth.'* **"** [5]

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[1] *Ibn Hajar* said about the angels: Most Muslims agree that the angels are kind bodies which are given the ability to take different forms, and they live in the heavens. See *Fathu al-Bārī*, Vol. 6, Pg. 232

[2] *Qur'ān* Chapter 2 : 285

[3] *Qur'ān* Chapter 4 : 136

[4] Angel – *al malak* [singular]; Angels – *Al Malāikah* [plural]

[5] *Qur'ān* Chapter 2 : 30

● Angels were created from light

Aisha narrated that the Prophet (peace upon him) said: "Angels were created from light, *jinn* were created from smokeless fire, and Adam was created from that which has been described to you." [6]

● Angels have wings

"*All the praises and thanks be to Allāh, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four*." [7]

Muslim and *al-Bukhārī* reported on the authority of *Abdullāh Ibn Mas'ūd* (may Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) said that that he had seen the angel *Jibraīl* with 600 wings.

● Angels reside in the heaven

"*Say: If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.*" [8]

● Angels have no gender

"*Verily, those who believe not in the Hereafter, name the angels with females names.*" [9]

On the other hand, the angels have the ability to take human form, by the leave of Allāh. *The Qur'ān* tells us that the angel *Jibraīl* presented himself to *Maryam* in human form. Allāh says:

"*And mention in the Book (the Qur'ān) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibraīl (Gabriel)], and he appeared before her in the form of a man in all respects.*" [10]

Also, in the famous *Hadīth*, on the authority of *Umar Ibn al-Khattāb*, when the angel *Jibraīl* came to teach the companions the meanings of *Islām*, *Ēmān*, *Ihsān*[11] and the signs of the Hour, he took the form of a man in bright white clothes, dark black hair, with no sign of having traveled to reach him. He sat with the Prophet, their knees touching, and he put his hands on the Prophet's thighs then proceeded to ask him questions.

● Angels are handsome

"*Then, when they saw him (Prophet Yusuf), they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: 'How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!'* " [12]

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[6] Reported by *Muslim* and *Ahmad*
[7] *Qur'ān* Chapter 35:1
[8] *Qur'ān* Chapter *17:95*
[9] *Qur'ān* Chapter *53:27*
[10] *Qur'ān* Chapter 19:16-17
[11] *Ihsān* is the highest level of obedience in worship. It is to be aware of and sincere to Allāh and to be eager to do all good. It is to worship Allāh as if you see Him, knowing that although you do not see Him, Allāh sees you.
[12] *Qur'ān* Chapter 12 : 31

● Angels are shy

Aisha said: "*Abū Bakr* came in, and you did not stir or pay too much attention. Then *Umar* came in, and you did not stir or pay too much attention. Then *Uthmān* came in, and you sat up and fixed your garment. He (peace upon him) said, 'How could I not feel shy of a man of whom the angels feel shy (from)?' " [13]

● Angels do not eat or drink

"*But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They (angels) said: 'Fear not, we have been sent against Lot's people.'* " [14]

● Angels only have that knowledge which is given to them by Allāh

"*They (angels) said: 'Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.'* " [15]

● Angels are many in numbers. Only Allāh knows their specific numbers

"*And none can know the hosts (i.e. the number of the angels) of your Lord but He.*" [16]

The Messenger (peace and blessings of Allāh be upon him) said, "… and then I was shown *al-Bait-al-Ma'mur* (the equivalent of the *Kā'bah* in the seventh heaven). I asked *Jibraīl* (Gabriel) about it and he said, 'This is *Bait-ul-Ma'mu*r where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' " [17]

Tirmidhī, *Ibn Mājah* and *al-Bazzār* reported on the authority of *Abū Darr* that the Prophet (peace and blessings of Allāh be upon him) said: "The sky creaked and it had a right to creak: it had not a single space of four fingers on which an angel was not prostrating (in worship)." [18]

Their Relationship with the Creator (Allāh)

The relationship of angels with Allāh is based upon pure worship, obedience and absolute submission to His commands. This is the only way in which they relate to Allāh. They are neither gods in association with Him, nor are they His offspring as the polytheists had claimed:

"*And they say: 'The Most Beneficent (Allāh) has begotten a son (or children).' Glory to Him! They [those whom they call children of Allāh i.e. the angels, Ēsa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.] are but honoured slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.*" [19]

[13] *Sahīh Muslim*
[14] *Qur'ān* Chapter 11: 70
[15] *Qur'ān* Chapter 2 : 32
[16] Qur'ān Chapter 78 : 31
[17] *Sahīh al-Bukhārī Mā Fathi al-Bārī*, Vol.6, Pg. 233
[18] See: *Sahīh al-Bukhārī Mā Fathi al-Bārī*, Vol.6, Pg. 232
[19] *Qur'ān* Chapter 21: 26 - 28

Unlike man and *jinn*, angels are always obedient to Allāh and have no free will to disobey Him. Allāh says:

"*They fear their Lord above them, and they do what they are commanded.*" [20]

They are one of the many creations of Allāh. They obey Him and are incapable of anything without Him. Nor can they, due to their powers, put any proposal to their Lord. They are dedicated to perpetual worship of Allāh and obedience to His command. Allāh says:

"*There is not one of us (angels) but has his known place (or position); Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers); Verily, we (angels), we are they who glorify (Allāh's Praises i.e. perform prayers).*" [21]

As this is their reality, it is a form of polytheism to worship the angels, seek their assistance or believe that they have any control over our condition. Allāh says:

"*Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh's Will?*" [22]

Their Relationship with the Universe

While their relationship with Allāh is that of pure worship of Him and total obedience to His Command, the relationship of the angels to the Universe and Mankind is an extension of this worship and obedience. As the All-Mighty had informed us, their worship is not confined to praising and glorifying Him, but also includes the execution of His Will. The angels are charged with managing the affairs of the Universe and watching over it. Those duties cover all creation, movement and activity, living beings and inanimate objects, laws and universal principles. In so doing, they execute Allāh's Divine Pre-ordainment in accordance with His predestination for all creation. They carry out His Will in observing and recording all the voluntary and involuntary movements in the heavens and on the earth. Each and every movement is part of their responsibilities [23] as Allāh Wills. Allāh says:

"*And by those angels who arrange to do the Commands of their Lord.*" [24]

"*And those (angels) who distribute (provisions, rain and other blessings) by (Allāh's) Command.*" [25]

The *Qur'ān* and the *Sunnah* have indicated the existence of different kinds of angels, each of which is charged with a certain aspect of the Universe. Allāh entrusted the sun and the moon to certain angels, and He did the same with the planets, the mountains, the clouds and rain. The wombs were entrusted to angels who supervise the *nuftah* (sperm) and the stages it goes through until it completes the human form. He entrusted death to certain angels, and to every servant He assigned angels who guard over him. Each creature, and every event and phenomenon in the Universe is under the supervision of particular angels [26] .

This in no way contradicts the presence of interconnected forces and laws in the Universe. Those are simply creations of Allāh with which He also entrusted the angels, who supervise them as they supervise everything else. Were it not for Allāh's Will in preserving those laws and forces, and His Divine Pre-ordainment that the angels should be employed in maintaining them, there would have been no intellectually acceptable reason why they should have been preserved for so long in their cohesion and organization.

[20] *Qur'ān* Chapter 16 : 50
[21] *Qur'ān* Chapter 37 : 164-166
[22] *Qur'ān* Chapter 3 : 80
[23] *Ighātatu al-Luhfān*, Vol. 2, Pg. 120 and *Sharh al-Aqīdah at-Tahāweyyah*, Pg. 335
[24] *Qur'ān* Chapter 79 : 5
[25] *Qur'ān* Chapter 51 : 4
[26] *Ighātatu al-Luhfān*, Vol. 2, Pg. 120, 121 and *Sharh al-Aqīdah at-Tahāweyyah*, Pg. 335

Their Relationship with Mankind

Not only is man another of Allāh's creatures, he is the one for whom the entire Universe has been created to serve. Allāh says:

"*See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth*" [27]

By preserving and maintaining the heavens and the earth and all that they contain is in itself a preservation of mankind and a way of assisting him in carrying out his duty and responsibility as preservers of Allāh's Law on earth.

In addition, the angels have other responsibilities as regards man's voluntary activities. Allāh made the angels responsible for guiding mankind, bringing them happiness and assisting them in worshipping Him, choosing rectitude and right guidance and avoiding evil, corruption and misguidance. The Lord of the Worlds chose them to communicate His guidance to His Messengers, and through them to the rest of humanity. The angel chosen for this task is *Jibraīl*, peace and blessings of Allāh be upon him. Allāh says:

"*And truly, this (the Qur'ān) is a revelation from the Lord of the 'Alamīn (mankind, jinns and all that exists), Which the trustworthy Rūh [Jibraīl (Gabriel)] has brought down; Upon your heart [O Muhammad] that you may be (one) of the warners*" [28]

● Angels guard man

"*For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allāh.*" [29]

● Allāh employs angels to supplicate to Him on behalf of man

Allāh says that He employs the angels to supplicate to Him on behalf of the believers and seek His forgiveness:

"*Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): 'Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy.' And that is the supreme success.*" [30]

The Prophet (peace and blessings of Allāh be upon him) said: "Every day two angels come down (from the heaven) and one of them says, 'O Allāh! Compensate every person who spends in Your cause', and the other angels says, 'O Allāh! Destroy every miser." [31]

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[27] *Qur'ān* Chapter 31: 20
[28] *Qur'ān* Chapter 26 : 192-194
[29] *Qur'ān* Chapter 13 : 11
[30] *Qur'ān* Chapter 40: 7-9
[31] Agreed upon. See: *Sahīh al-Bukhārī Mā Fathi al-Bārī*, Vol.3, Pg. 3

“*Allāh sends His Salāt (Graces, Honours, Blessings, Mercy, etc.) on the Prophet and also His angels too (ask Allāh to bless and forgive him).*” [32]

“*He it is Who sends Salāt (His blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers.*” [33]

Likewise, the angels curse the disbelievers.

“*Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.*” [34]

● Angels encourage the believers to worship and obey Allāh

They instill in the believers a love of the remembrance of Allāh, and endearment of the *Qur'ān*. They encourage believers to seek knowledge and observe good conduct. They attend a believer's prayers and his recitation of the *Qur'ān*. *Al-Bukhārī* and *Muslim* reported that *Abū Hurayrah* reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allāh's Blessings and Allāh's forgiveness for him as long as he is (staying) at his *Musalla* (prayer place). They say, 'O Allāh! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer.” [35]

Narrated *Abū Hurayrah*: Allāh's Apostle said, “Angels come to you in succession by night and day and all of them get together at the time of the *Fajr* and '*Asr* prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allāh asks them, though He knows everything about you, well, ‘in what state did you leave my slaves?’ The angels reply: ‘When we left them they were praying and when we reached them, they were praying.’ ” [36]

Abū Hurayrah reported Allāh's Apostle (may peace and blessings of Allāh be upon him) as saying: “Allāh has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of *Dhikr* (remembrance of Allāh) and when they find such assemblies in which there is *Dhikr* (of Allāh) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of *Dhikr* is adjourned) they go upward to the heaven and Allāh, the Exalted and Glorious, asks them although He is best informed about them: Where have you come from? They say: We come from Thine servants upon the earth who had been glorifying Thee (reciting *Subhan Allāh*), uttering Thine Greatness (saying *Allāhu-Akbar*) and uttering Thine Oneness (*Lā ilāha ill Allāh*) and praising Thee (uttering al-*Hamdu Lillāh*) and begging of Thee. He (the Lord) would say: What do they beg of Me? They would say: They beg of Thee the Paradise of Thine. He (God) would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see My Paradise? They (the angels) said: They seek Thine protection.

[32] *Qur'ān* Chapter 33 : 56
[33] *Qur'ān* Chapter 33 : 43
[34] *Qur'ān* Chapter 2 : 161
[35] *Sahīh al-Bukhārī* Book no. 11, *Hadīth* no. 620
[36] *Sahīh al-Bukhārī* Book no. 10, *Hadīth* no. 530

He (the Lord) would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (the Lord) would say: Have they seen My Fire? They would say: No. He (the Lord) would say: What it would be if they were to see My Fire? They would say: They beg of Thee forgiveness. He would say: I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection. They (the angels) would again say: Our Lord, there is one amongst them such and such simple servant who happened to pass by (that assembly) and sat there along with them (who had been participating in that assembly). He (the Lord) would say: I also grant him pardon, for they are a people the seat-fellows of whom are in no way unfortunate." [37]

● The Angels encourage the seekers of knowledge

The Messenger of Allāh (peace be upon him) said: **"**If anyone travels on a road in quest of knowledge, the angels will lower their wings over the seeker of knowledge, being pleased with his occupation**"** [38]

● Fight alongside the believers in the sake of Allāh

> **"***(Remember) when your Lord inspired the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is Severe in punishment.***"** [39]

Angel *Jibraīl* (Gabriel) came to the Prophet (peace and blessings of Allāh be upon him) and said, **"**How do you look upon the warriors of *Badr* among yourselves?**"** The Prophet (peace and blessings of Allāh be upon him) said, **"**As the best of the Muslims or said a similar statement.**"** On that *Jibraīl* (Gabriel) said, **"**And so are the Angels who participated in (the battle) of *Badr***"** [40]

● Angels records man's deeds

Another of their functions which has a great beneficial effect on rectifying the life of a believer and protecting him against disobedience and evil, is the task of observing his conduct and recording his deeds. Allāh says:

> **"***And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). (Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it).***"** [41]

> **"***But verily, over you (are appointed angels in charge of mankind) to watch you, honourable (in Allāh's Sights) writing down (your deeds), they know all that you do.***"** [42]

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[37] *Sahīh Muslim* Book no. 035, *Hadīth* no. 6505
[38] Reported by *Tirmidhī* and *Ibn Mājah* and the wordings by this latter, and *Ibn Hibbān* in his Sahīh
[39] *Qur'ān* Chapter 8 : 12 - 13
[40] *Sahīh al-Bukhārī*
[41] *Qur'ān* Chapter 50 : 16 - 18
[42] *Qur'ān* Chapter 82 : 10 – 12

● Angels breathe the soul into man at birth and take his soul at death

The Messenger of Allāh (peace and blessings of Allāh be upon him) said: **"**The constituents of one of you is gathered in his mothers womb for forty days, then it becomes a clot of blood within another period of forty days. Then it becomes a lump of flesh, and forty days later, Allāh sends His angel to it to breathe into it the soul. The angel comes with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds and whether he will be doomed or blessed. **"**[43]

Regarding the taking of a man's soul at death by the angels on the orders of Allāh, He (the Most High) says:

> **"***Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmun 'Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).***"** [44]

> **"***And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): 'Taste the punishment of the blazing Fire.'* **"** [45]

To conclude our discussion of the relationship between angels and man, their effect on his voluntary and involuntary actions, we quote *Ibn al-Qayyim al-Jawziyyah* who said in his book, *Ighāthatu al-Lahfān Min Masāyid ash-Shaytān*: **"**The angels entrusted with man, from the moment he is conceived to the day he dies, have the following relationship with him: they are in charge of his conception, through the stages of his development in the womb, his formation, the recording of his (good or bad) works, his sustenance, his happiness and suffering. They accompany him throughout his life, count his words and deeds and receive his soul upon his death. They present it to his Creator, and they are responsible for his punishment and reward in *al-Barzakh*[46] and after his resurrection. They are in charge of the functioning of the mechanisms of torture and felicity. They assist the believers in being steadfast in their faith and in the acquisition of beneficial knowledge. They fight to protect him, and give him support in this life and in the hereafter. They promise him reward and enjoin good conduct; warn him against punishment and forbid him from vice and sin. They are his supporters and assistant, his protectors, teachers and advisers. They supplicate Allāh on his behalf and seek His forgiveness for him. They pray for him as long as he is obeying Allāh and teaching good to people. They bring him tidings of Allāh's generosity in his sleep, upon his death and after his resurrection. They encourage him to eschew worldly pleasures and instill in his heart love for the hereafter. They remind him (of his duties towards Allāh) were he to forget, give him drive and vigour when he is lazy and steadfastness when he is frightened. They work for his benefit in this world and in the hereafter. They are Allāh's agents in man's creation and life, His ambassadors to the believers, they bring His Commands to the entire earth and bring back to Him news of its affairs (although Allāh knows already)**"**. [47]

Belief in the names of the angels

It is an obligation for every Muslim to believe in all the angels in general, that is, the ones whose names have been mentioned in the *Qur'ān* and authentic *Ahādīth* of the Prophet (peace and blessings of Allāh be upon him) as well as the ones whose names have not been mentioned in the *Qur'ān* and authentic *Ahādīth* of the Prophet (peace and blessings of Allāh be upon him). We are also obliged to believe in the duties and functions entrusted to them. It is a particular obligation to believe in those whose names have been mentioned in the *Qur'ān* and the authentic *Sunnah*. Three of the most important of those are *Jibraīl*, *Mika'īl* and *Israfīl*.

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[43] Reported by *Muslim*, 1528
[44] *Qur'ān* Chapter 16:32
[45] *Qur'ān* Chapter 8:50
[46] *al-Barzakh* - This is the place where the soul resides until the Day of Resurrection; this state is often referred to as life in the grave
[47] *Ighāthatu al-Lahfān Min Masāyid ash-Shaytān*, Vol. 2, Pg. 125

● Angel *Jibraīl* (Gabriel)

Jibraīl is the angel in charge of revelation and also responsible for bringing Allāh's revelation to His Prophets. His name is mentioned in the *Qur'ān*, along with *Mika'īl*. Allāh says in the *Qur'ān*:

> "*Say: 'Whoever is an enemy to Jibraīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injīl (Gospel)] and guidance and glad tidings for the believers. Whoever is an enemy to Allāh, His Angels, His Messengers, Jibraīl (Gabriel) and Mika'īl (Michael), then verily, Allāh is an enemy to the disbelievers.'* " [48]

Allāh has praised *Jibraīl* with the most excellent praise and described him with the most beautiful characteristics:

> "*So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves, and by the night as it departs, and by the dawn as it brightens; Verily, this is the Word (this Qur'ān brought by) a most honourable messenger [Jibraīl (Gabriel), from Allāh to the Prophet Muhammad (Peace be upon him)]. Owner of power, and high rank with (Allāh) the Lord of the Throne, Obeyed (by the angels), trustworthy there (in the heavens).*" [49]

Allāh also says:

> "*He has been taught (this Qur'ān) by one mighty in power [Jibraīl (Gabriel)]. Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibraīl Gabriel) rose and became stable].*" [50]

● Angel *Mika'īl*

Mika'īl is the angel in charge of rain, which is vital sustenance for the life of earth, plants and animals[51].

● Angel *Israfīl*

Israfīl is the angel in charge of blowing the trumpet on the Day of Resurrection, and by which people are given life after death. [52]

● *Kirāman Kātibīn* and the guardian angels

Kirāman Kātibīn are two noble scribes who record the good and bad deeds of each individual. Allāh says:

> "*But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (honourable) Kātibīn writing down (your deeds), they know all that you do.*" [53]

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[48] *Qur'ān* Chapter 2 : 97-98
[49] *Qur'ān* Chapter 81 : 15 - 21
[50] *Qur'ān* Chapter 53 : 5 - 6
[51] *Ighāthatu al-Lahfān Min Masāyid ash-Shaytān*, Vol. 2, Pg. 122, *Usul al-Ēmān*, Pg. 14, *Muhammad Ibn Abd al-Wahāb*
[52] *Ibid*
[53] *Qur'ān* Chapter 82 : 10 - 12

"*Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.*" [54]

Some of the books on the commentary on the *Qur'ān* mentioned that these are two angels entrusted with recording our deeds, the one on the right records our good deeds and the other on the left records our bad deeds. There are also two other angels who protect and guard the believer. One behind and one in front. Thus there are four angels surrounding each one of us. [55]

Regarding the two guardian angels in front and behind guarding over each individual, Allāh says:

"*For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allāh.*" [56]

● Angels that bear the Throne of Allāh

He, the Mighty and Glorious said about them:

"*And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.*" [57]

One of those angels is *Israfīl* who is in charge of blowing the trumpet. [58]

● Angel of death

We also believe in *Malikul Mawt*, that is, the angel of death whose duty is to seize the soul when the body dies. Allāh says:

"*Say: 'The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord.'* " [59]

The name of this particular angel was not mentioned in the *Qur'ān* nor in the authentic *Ahādīth*, though some accounts refer to him by the name of *Azra'īl* [60] . Allāh knows best.

● *Al-Munkar* and *Al-Nakīr*

These are the two angels that question each individual in their graves. It is narrated in *Sahīh* reports that the two angels whose task is to question the deceased are black and blue, and one is called *al-Munkar* and the other is called *al-Nakīr*.

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[54] *Qur'ān* Chapter 43 : 80
[55] *Sharh al-Aqīdah at-Tahāweyyah*, Pg. 439
[56] *Qur'ān* Chapter 13 : 11
[57] *Qur'ān* Chapter 69 : 17
[58] *Usul al-Ēmān*, pg. 14
[59] *Qur'ān* Chapter 32 : 11
[60] *Usul al-Ēmān*, pg. 14, *Muhammad Ibn Abd al-Wahāb*

Abū Hurayrah (may Allāh be pleased with him) said: The Messenger of Allāh (peace and blessings of Allāh be upon him) said: **"**When the deceased – or one of you – is buried, there come to him two black and blue angels, one of whom is called *al-Munkar* and the other *al-Nakīr*. They say: 'What did you say about this man?' and he says what he used to say: 'He is the slave of Allāh and His Messenger. I bear witness that there is no god but Allāh and that Muhammad is His slave and Messenger.' They say: 'We knew that you would say that.' Then his grave is made spacious for him, seventy cubits by seventy, and it is illuminated for him. Then it is said to him: 'Sleep,' and he says: 'May I go back to my family and tell them?' They say: 'Sleep like the bridegroom who will be woken by none but the dearest of his family to him,' until Allāh raises him from that resting-place of his**"**. But if he is a hypocrite he says: 'I heard the people saying something so I said something like what they said. I do not know.' They say: 'We knew that you would say that.' Then it is said to the earth: 'Squeeze him.' So it squeezes him until his ribs interlock, and he will continue to be tormented therein until Allāh raises him from that resting-place of his.**"** [61]

● Angel *Malik*

Malik is the gate keeper of Hell-Fire. Allāh says:

"*And they will cry: 'O Malik (Keeper of Hell)! Let your Lord make an end of us.' He will say: 'Verily you shall abide forever.'* **"** [62]

● *Az-Zabāniyyah*

These are the angels who are in charge of the Fire. They are known as *az-Zabāniyyah* and are lead by nineteen angels. Allāh says:

"*And those in the Fire will say to the keepers (angels) of Hell: 'Call upon your Lord to lighten for us the torment for a day!'* **"** [63]

"*Over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.***"** [64]

"*Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire.***"** [65]

● Angels in charge of Paradise

We believe in the angels in charge of the Gardens of Paradise, who prepare the Gardens for those who will inhabit them, preparing the food, drink, clothes, artifacts and other things which have never before been seen, heard or dreamed of [66] .

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[61] *At-Tirmidhī* (1071). This *hadīth* was classed as *hasan* by *al-Albāni* in *Sahīh at-Tirmidhī*.
[62] *Qur'ān* Chapter 43 : 77
[63] *Qur'ān* Chapter 40 : 49
[64] *Qur'ān* Chapter 66 : 6
[65] *Qur'ān* Chapter 74 : 30 – 31
[66] For more information about the angels, you can refer to the book called *Aalam al-Malāikah al-Abrār*, by Dr. *Omar Sulaymān al-Ashqar*.

The Effect of Belief in the Angels on the Life of a Believer

Allāh does not reveal to us any of the unseen, unless doing so is a benefit and is a great blessing for mankind. It was a great benefaction from Allāh to communicate to us knowledge of these blessed angels. Belief in them is an aspect of belief in the unseen. This is an essential characteristic of believers. Allāh says:

> "*Alif-Lām-Mīm. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those fear Allāh. Who believe in the Ghā'ib (unseen) and offer the prayers and spend out of what we have provided for them*"[67]

Some of the great benefits of believing in the angels[68] in the life of a Muslim are as follows:

● Allāh has protected us against the myths and fictitious tales believed by those who do not have faith in the unseen nor receive their knowledge from Divine revelation by informing us of the angels and their functions

● When a believer feels in his heart the presence of those angels, when he is convinced that they witness his deeds, utterances and every movement, he avoids doing anything which displeases Allāh. Knowing well that everything that issues from him is recorded and accounted for, how can he possibly disobey or defy Allāh, in secret or in public?

● Belief in the angels strengthens the believer's patience, endurance and perseverance in *Jihad* in the Way of Allāh. It helps him reject despair and despondency. He obtains security and a sense of belonging to a blessed company.

When the Muslim community loses its way, and ignorance abounds, a true believer becomes a stranger in his own land, alienated from his folk and people. All round him he finds nothing but ridicule and rejection, hindrance and obstruction in his endeavour to obey Allāh and adhere to the straight path. In this hostile environment, the believer finds (in the angels) solace and companionship. They provide him with much needed endurance, security and courage on the road of true guidance. Allāh's soldiers are with him. The angels worship Allāh and dedicate their lives to Him as the believer does. The angels are pleased with his every footstep in obeying Allāh, strengthen his resolve and remind him of the good reward that awaits him. Thus, this true believer is not alone on the road to Allāh. Indeed, he is in a great procession, with the majority of Allāh's creations. His companions are the honourable angels, the Prophets, the heavens and the earth. In them he has the best company and strongest support, and through them he finds the confidence to endure. Rejection by people only serves to increase the believer's steadfastness and resolve.

Now we can see why creating the angels was a great blessing from Allāh, and why belief in them has a great benefit for our hearts, our deeds and our rectitude. Furthermore, faith in the angels is an affirmation of the *Qur'ān* and the Prophet Muhammad (peace and blessings of Allāh be upon him).

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[67] *Qur'ān* Chapter 2 : 1 - 3

[68] It is worth mentioning here that *Shaytān* (satan) was and is a *Jinn* (i.e. a creature made from smokeless fire) and not an angel as believed by some. Allāh says: "*And (remember) when We said to the angels; 'Prostrate to Adam.' So they prostrated except Iblīs (Satan). He was one of the Jinns…* " *Qur'ān* Chapter 18 : 50.

CHAPTER 3: BELIEF IN HIS BOOKS

Believing in the Books that Allāh revealed to His Messengers and Prophets is another of the cornerstone of faith. As Prophet Muhammad (peace and blessings of Allāh be upon him) received the *Qur'ān* from Allāh, all the Messengers who preceded him also received their Divine revelation.

From the *Qur'ān*, we know the names of a number of those books, though there are others which we don't know about. Those which Allāh had told us about are:

1. The *Taurāt* (Torah) revealed to *Mūsa* (Moses)

"*Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged the Jews.*" [1]

2. The *Injīl* (Gospel) revealed to *Ēsa* (Jesus)

"*And in their footsteps, We sent Ēsa (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injīl (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for the pious.*" [2]

3. The Psalms revealed to *Dawūd* (David)

"*And to Dawūd (David) We gave the Zabūr (Psalms)*." [3]

4. The Scriptures revealed to *Ibrāhim* (Abraham) and *Mūsa* (Moses)

"*Or is he not informed with what is in the Pages (Scripture) of Mūsa (Moses), And of Ibrāhim (Abraham) who fulfilled (or conveyed) all that (what Allāh ordered him to do or convey), That no burdened person (with sins) shall bear the burden (sins) of another, and that man can have nothing but what he does (good or bad), And that his deeds will be seen, Then he will be recompensed with a full and the best recompense. And that to your Lord (Allāh) is the End (Return of everything).*" [4]

"*Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success, and remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (five compulsory prayers and Nawāfil additional prayers). Nay, you prefer the life of this world; Although the Hereafter is better and more lasting. Verily! This is in the former Scriptures, The Scriptures of Ibrāhim (Abraham) and Mūsa (Moses)*." [5]

Though Allāh did not inform us of the names of the books revealed to all the other Messengers, He did tell us that each Prophet carried the Divine message to his people.

[1] *Qur'ān* Chapter 5 : 44
[2] *Qur'ān* Chapter 5 : 46
[3] *Qur'ān* Chapter 17 : 5
[4] *Qur'ān* Chapter 53: 36 - 42
[5] *Qur'ān* Chapter 87 : 14-19

“*Mankind were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.*” [6]

We must believe in those unnamed books in general. However, it is not permissible to attribute any scripture to Allāh if it was not named in the *Qur'ān*. We must also believe that those books in their original form contained the message of Truth, Light and Guidance; the *Tawhīd* of Allāh in His Lordship, Names and Attributes, Judging and Legislating, and Worship. Anything incorporated in them which contradict those aspects has been added by man, it is no more than human trespass. Allāh says about the *Taurāh* (Torah):

“*Verily, We sent down the Taurāt (Torah) [to Mūsa (Moses)], therein was guidance and light.*” [7]

And about the *Injīl* (Gospel):

“*And in their footsteps, We sent Ēsa (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injīl (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for the pious.*” [8]

5. The *Qur'ān* – Last of Divine Revelation

Allāh, Glorious and Exalted is He, has distinguished the *Qur'ān* with unique characteristics which set it apart from all its predecessors.

● It contains a distillation of divine teachings

It verifies and support the message contained in the previous scriptures. It brings together all the good and excellent features scattered between the other books. Furthermore, it serves as a sensor and verifier of its predecessors, asserting the Truth they contained and exposing the alterations and falsehoods effected upon them. Allāh says:

“*And We have sent down to you [O Muhammad] the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures).*” [9]

The *Qur'ān* gives mankind general laws that encompass everything it requires for achieving happiness in this life and in the Hereafter. It abrogates all the practical legislation specific to past nations and reaffirms the final, eternal laws that are suited for every place and age.

● The *Qur'ān* is the only divine scripture that Allāh has undertaken to preserve

“*Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ān) and surely, We will guard it (from corruption).*” [10]

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[6] *Qur'ān* Chapter 2 :213
[7] *Qur'ān* Chapter 5 : 44
[8] *Qur'ān* Chapter 5 : 46
[9] *Qur'ān* Chapter 5 : 48
[10] *Qur'ān* Chapter 15 : 9

"*And verily, it is an honourable respected Book (because it is Allāh's Speech, and He has protected it from corruption, etc.). Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh).*" [11]

This distinction stems from the fact that Allāh has revealed the *Qur'ān* to the Prophet (peace and blessings of Allāh be upon him) for mankind, and not to any specific nation as was the case with previous revelation. For this reason, Allāh has guarded it from corruption. In it, Allāh has contained all His teachings for mankind, and it will remain the basis upon which they will be judged until the Day of Resurrection.

The previous scriptures, on the other hand, were each addressed to a specific nation. So, although they shared the common religious basis, they also contained laws and judgments relating to certain peoples and applicable only to certain periods. Allāh says:

"*To each among you, We have prescribed a law and a clear way.*" [12]

That was why Allāh had not undertaken to preserve any of them for eternity as He did with the *Qurān*. Indeed, in His final Book (the *Qurān*), Allāh informs us of the alterations and tampering that had afflicted the previous nations.

Allāh says about the Jews, who tampered with the Torah:

"*Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?*" [13]

"*Among those who are Jews, there are some who displace words from (their) right places.*" [14]

And He, the Glorious, Most Exalted says of the Christians who tampered with the *Injīl* (Gospel/Bible):

"*And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience), and Allāh will inform them of what they used to do. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger [Muhammad] explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad) and a plain Book (this Qur'ān).*" [15]

The *Qurān* also mentions the false beliefs adopted by the Jews and Christians who believed that Ezra and Jesus, respectively were sons of the All-Mighty.

"*And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allāh's Curse be on them, how they are deluded away from the truth!*" [16]

The *Qurān* corrects those deviations, and confirms that Allāh is above fatherhood. Allāh says:

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[11] *Qur'ān* Chapter 41 : 41 - 42
[12] *Qur'ān* Chapter 5 : 48
[13] *Qur'ān* Chapter 2 : 75
[14] *Qur'ān* Chapter 4 : 46
[15] *Qur'ān* Chapter 5 : 14 - 15
[16] *Qur'ān* Chapter 9 : 30

"*Say [O Muhammad]: He is Allāh, the One. Allāh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; **a**nd there is none co-equal or comparable unto Him.*" [17]

The *Qurān* establishes that all the messengers were human beings whom Allāh had distinguished with revelations, and with the characteristics that prepare them to receive His teachings and communicate them to their fellow human beings. Allāh says, talking to Prophet Muhammad (peace be upon him):

"*Say [O Muhammad]: 'I am only a man like you. It has been inspired to me that your Ilāh (God) is One Ilāh (God i.e. Allāh).*" [18]

Another of the falsifications of the Christians was the alteration of the nature of Christ's prophethood. Some of them maintain that Jesus is a god, or believed in the trinity. Allāh says:

"*Surely, they have disbelieved who say: 'Allāh is the Messiah [Ēsa (Jesus)], son of Maryam (Mary).'* " [19]

"*Surely, disbelievers are those who said: 'Allāh is the third of the three (in a Trinity).' But there is no god except One God.*" [20]

The *Qurān* exposes those falsehoods and gives us the correct beliefs about Jesus and Mary:

"*The Messiah [Ēsa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Siddiqah (she believed in Allāh and His Books). They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the Signs clear to them, yet look how they are deluded away (from the truth).*" [21]

The incontestable truth is that, with the exception of the *Qurān*, there exists no book today that can be attributed to Allāh. In addition to the *Qurān* verses attesting to the corruption of previous revelations, there is ample concrete evidence of this fact:

a) The original text of the Divine scriptures that preceded the *Qurān* have been lost. What remains of them are the accounts of various people. The *Qurān*, on the other hand, is preserved intact, just as it was communicated by the angel *Jibraīl* to the Prophet (peace and blessings of Allāh be upon him), and by him to his companions. [22]

b) Those scriptures as they exist today are a combination of the words of Allāh with the writings of mere mortals: commentaries, historical narrative, biographies of the prophets and their apostles and the inferences of religious scholars. In them, the word of Allāh is indistinguishable from man's additions. The *Qurān* remains the pure Word of Allāh, unmixed with the sayings of the Prophet (peace and blessings of Allāh be upon him), his companions or anyone else[23] .

[17] *Qur'ān* Chapter 114 : 1 - 4
[18] *Qur'ān* Chapter 18 : 110
[19] *Qur'ān* Chapter 5 : 72
[20] *Qur'ān* Chapter 5 : 73
[21] *Qur'ān* Chapter 5 : 75
[22] *Mabādi al-Islām*, Pg. 77, *al-Mawdudi*
[23] *Ibid*

Abūl Wafa Ali Ibn Aqīl said: To be certain that the *Qur'ān* did not originate from the Prophet, but was revealed to him, all you need do is compare the words and literary style of the *Ahādīth* with Holy Book (i.e. the *Qurān*). It is known that human's speech resembles, and the Prophet said nothing which resembles the *Qurān* in any way[24]. He added: **"**It is one of the miracles of the *Qurān* that no one can relate a single verse from it to anything that had been said before. Man's words, on the other hand, are always founded on previous writings and teachings. People say for example that *Al-Mutanabī* imitated *Al-Buhtuī***"**[25].

c) More proof of tampering with those books is evident from the fact that there exist several versions of them which vary in their wording and concepts.

d) They contain corrupt beliefs and false ideas about the Creator, Glorious and Exalted is He, and about His Messengers. One finds in them the comparison of Allāh to man, the denigration of some Prophets in a way that impugns their honour and challenges their immunity[26].

The Holy *Qurān* is the only book that is proven, beyond a shadow of a doubt, to be entirely communicated by the Messenger to whom it was revealed, Prophet Muhammad (peace be upon him). It has been handed down from generation to generation, from the time of its revelation to this very day, in an intact state, with all its words, its structure and pronunciations unaltered in any way. Today, there is no doubt that the *Qurān* that we recite is identical to that revealed to the Prophet (peace be upon him)[27].

In the light of the evidence of their corruption, believing in those books sent to the Prophets preceding Prophet Muhammad is to believe that they were originally revealed by Allāh to His Messengers and had the same purpose as the *Qur'ān*. Moreover, we believe that they no longer contain the words of Allāh, except for what concurs with the *Qur'ān* and the *Sunnah* of the Prophet (peace be upon him). As for the *Qur'ān*, we should believe that it is purely the Word of Allāh[28] spoken to *Jibraīl* by Allāh, who in-turn conveyed what he heard and was commanded to Prophet Muhammad (peace be upon him). We should also believe that the *Qur'ān* contains the Truth, that every letter in it is preserved by Allāh, that we must follow its commands, avoid its prohibitions, believe its accounts and reject anything which contradicts it.

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[24] See: *Al-Wafā bi Ahwāli Al-Mustafā*, Vol. 1, Pg. 270

[25] *Ibid*

[26] In the Torah, Genesis 3/22: Abraham was a liar, Lūt (Lot) committed adultery with his daughters, *Harūn* (aaron) called the people of Israel to worship the calf, *Dawūd* (David) committed adultery, *Sulayman* (Solomon) worshipped idols to please his wife. So, is there any worse than this falsehood and alteration? See: *al-Aqāid al-Islāmiyyah*, Pg. 167, *Sayyid Sabiq*, and *Ar-Rusul war Risālāt*, Pg. 104 – 106

[27] *Mabādi al-Islām*, Pg. 78, *al-Mawdudi*

[28] *Ahl us-sunnah wal Jama'ah* believes that the *Qur'ān* was not created, rather, it is the Word of Allāh in reality and is audible and recitable. It is the Word by meaning and wording of Allāh. Allāh says: **"*And if anyone of the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection, so that he may hear the <u>Word of Allāh</u> (the Qur'ān)*..." 9:6** It is reported in *Sahīh Bukhārī* that the Prophet (peace be upon him) said, "Whenever you read any letter (*harf*) of *Al-Fātihah* or the beginning of *Al-Baqarah* you get reward for it. '*Alif Lām Mīm*' is not one letter, rather *Alif* is one letter, *Lām* is one letter, and *Mīm* is one letter". Allāh's Voice and Words are both audible and were heard by *Jibraīl*, Adam and Muhammad (peace be upon him). Allāh said to *Mūsa*, **"*So listen to what I say to you. Verily! I am Allāh! None has the right to be worshipped but I, so worship me and perform prayers for my remembrance.*" 20:13-14**. *Mūsa* is known in the *Shari'ā*h as *Kaleem-Ullah* (the one whom Allāh spoke to) because he actually heard the Words of Allāh and was not only inspired in his heart like other Prophets were. The fact that he heard Allāh's Voice is proof that Allāh's words are audible with a tune that we can hear. And Allāh also said, **"*We called (nada) Ibrāhīm…*" 37:104** and in another ayah, He said, ***"When his Lord called (nada) him (i.e. Mūsa) in the sacred valley of Tūwa, Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).*" 79:16-17**. Furthermore, *Al-Nida* in the Arabic language is a call to people in a very sharp tune. We do not use the verb *nida* for anything that has no tune whether real or metaphoric. Moreover, Allāh said that he will call the people on the Day of Judgment and ask, **"*Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?*" 6: 22.** It is recorded in *Sahīh Bukhārī*, section entitled *Kitāb ut-Tawhīd*, that, "Whenever Allāh likes a servant, He calls *Jibraīl* and says to him, 'I love so and so, so love him. "

CHAPTER 4: BELIEF IN HIS MESSENGERS

In brief, belief in the Prophets and the Messengers comprises of the following: belief in everyone of the Prophets and Messengers named in the *Qur'ān* and *Sunnah* and those not mentioned by name; belief in their attributes; belief in their miracles; belief in their purpose/functions; belief in the Prophet Muhammad as the last and final Messenger.

Belief in all of the Messengers mentioned by name and those not mentioned

This means believing in every one of the Prophets and Messengers Allāh has named in the *Qur'ān*, without believing in some and rejecting some. Allāh the Most Exalted says,

> "*Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, 'We believe in some but reject others' and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allāh is Ever Oft-Forgiving, Most Merciful.*" [1]

Also, we have to believe that Allāh sent other Prophets and Messengers besides those mentioned in the *Qur'ān* and *Sunnah* whose numbers and names only He knows. Allāh, the Most Exalted says,

> "*And, indeed We have sent Messengers before you [O Muhammad]; of some of them We have related to you their story and of some We have not related to you their story.*" [2]

> "*And there never was a nation but a warner had passed among them*" [3]

> "*And for every Ummah (a community or a nation), there is a Messenger*" [4]

The Prophets and Messengers mentioned in the *Qur'ān*

There are twenty five Prophets and Messengers whose names appear in the *Qur'ān*. They are as: Adam; *Idrīs* (Enoch); *Nūh* (Noah); *Hud* (Heber); *Saleh* (Shelah); *Ibrāhīm* (Abraham); *Lūt* (Lot); *Ismā'īl* (Ishmael); *Ishāq* (Isaac); *Ya'qūb* (Jacob); *Yūsuf* (Joseph); *Shu'aib* (Jethro); *Mūsa* (Moses); *Harūn* (Aaron); *Dāwūd* (David); *Sulaymān* (Solomon); *Ayūb* (Job); *Ilyās* (Elijah); *Dhul-kifl*; *Yūnus* (Jonah); *Al-Yasa* (Elisha); *Zakariyā* (Zechariah); *Yahya* (John); *Ēsa* (Jesus); *Muhammad*. May Allāh Mercy and Blessings be upon them all.

We must believe in the Message and prophethood of each and every one of those Messengers and Prophets. To deny this status to any of them is tantamount to *kufr* (disbelief). As for the ones who were not specifically mentioned in the *Qur'ān*, we have been instructed to believe in them generally, bearing in mind that we must not maintain that a certain human being is a Prophet or a Messenger if the *Qur'ān* and the Prophet (peace and blessings of Allāh be upon him) did not refer to him in this capacity.

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[1] *Qur'ān* Chapter 4 : 150-152
[2] *Qur'ān* Chapter 40:78
[3] *Qur'ān* Chapter 35 : 24
[4] *Qur'ān* Chapter 10 : 47

The Messengers of strong will

The Messengers of strong will, according to many scholars were five: *Muhammad*, *Nūh* (Noah), *Ibrāhīm* (Abraham), *Mūsa* (Moses) and *Ēsa* (Jesus), peace be upon them all. Allāh has mentioned them in the *Qur'ān*:

"*And (remember) when We took from the Prophets their covenant, and from you [O Muhammad], and from Nūh (Noah), Ibrāhim (Abraham), Mūsa (Moses), and Ēsa (Jesus), son of Maryam (Mary). We took from them a strong covenant.*" [5]

Belief in the attributes of the Prophets and Messengers

● We must believe that, among men, the Messengers are the most perfect in knowledge and deed, the most honest and the most perfect of character, that Allāh has blessed them with excellent attributes unequalled before or since. We must believe that He has guarded them against sins and misdeeds, placed them above lying, treachery, holding back or neglect in communicating their Message and delivering their trust. Though they might have made mistakes: small errors in comparison to their high status, such as happened to Adam when he absent-mindedly ate the fruit of the tree. The Messengers did not persist in their errors and have always repented.

● We should also believe that all the Messengers and Prophets were humans and male. They were not angels, nor females. Allāh, the Most Exalted says:

"*And We sent not before you [O Muhammad] but men to whom We inspired.*" [6]

● We should believe that Allāh bestowed no non-human attributes upon His Messengers. He, the Mighty and Glorious, chose them from among men. They ate and drank, walked in the markets, slept, laughed, married and had children, were subject to harm and oppression by the unjust among their people. They died, perhaps murdered unjustly, fell ill, and so on. They had normal human lives, a fact that does not in any way reduce their high status among mankind. Allāh says,

"*Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?* " [7]

"*And We never sent before you [O Muhammad] any of the Messengers but verily, they ate food and walked in the markets.*" [8]

"*And indeed We sent Messengers before you [O Muhammad], and made for them wives and offspring.*" [9]

"*The Messiah [Ēsa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah (pious woman). They both used to eat food (as any other human being, while Allāh does not eat).*" [10]

[5] *Qur'ān* Chapter 33 : 6
[6] *Qur'ān* Chapter 21 : 7
[7] *Qur'ān* Chapter 3 : 144
[8] *Qur'ān* Chapter 25 : 20
[9] *Qur'ān* Chapter 13 : 38
[10] *Qur'ān* Chapter 5 : 75

The Prophet (peace and blessings of Allāh be upon him) said: "… But I observe fast and also do not observe fast, I offer prayer, and I also sleep and I also marry women" [11] He (peace and blessings of Allāh be upon him) used to fall ill, suffer pain, heat, cold, hunger, thirst, experience anger, annoyance, fatigue, and other human weaknesses that do not in any way detract from his status.

● We must also believe that the Messengers do not enjoy any of the characteristics of Allāh. They do not have any control over the universe, nor do they possess any power of benefit or hurt, nor do they effect any changes on Allāh's Will. They do not have the knowledge of the Unseen (*Ghā'ib*) except that which Allāh has revealed to them. Allāh says,

"*Say [O Muhammad]: 'I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Unseen, I should have secured for myself an Abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.'* " [12]

"*(He Alone) the All-Knower of the Unseen, and He reveals to none His Unseen, except to a Messenger whom He has chosen.*" [13]

Allāh has only bestowed upon the Messengers characteristics, standards and morals that qualified them for receiving revelation and carrying the burden of the divine Message, as well as to be an example for their people to follow in both religion and temporal matters.

● We must believe that the Messengers are safeguarded against any faults that adversely effects their faith and obedience to Allāh, or the ability to communicate the Message entrusted to them. Allāh says:

"*They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein. They are those whom Allāh had guided. So follow their guidance.*" [14]

Allāh has given the Messengers the perfection of trustworthiness, honesty, insight and other qualities necessary for the completion of the mission and delivery of the burden He put in their hands. Allāh, the Glorious and Exalted, attested to their truthfulness in the *Qur'ān* in references, among others, to *Isma'il* and *Ibrāhīm* (Abraham). Allāh says:

"*And mention in the Book (the Qur'ān) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.*" [15]

"*And mention in the Book (the Qur'ān) Ibrāhim (Abraham). Verily! He was a man of truth, a Prophet.*" [16]

● We should also believe that every Messenger has delivered the Message that Allāh had entrusted to him, and has expounded it clearly and satisfactorily.

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[11] Reported by *al-Bukhārī* in the book of wedlock
[12] *Qur'ān* Chapter 7 : 188
[13] *Qur'ān* Chapter 72 : 26-27
[14] *Qur'ān* Chapter 6 : 89 - 90
[15] *Qur'ān* Chapter 19 : 54
[16] *Qur'ān* Chapter 19 : 41

Belief in the miracles of the Prophets and Messengers

● We must believe that Allāh gave the Messengers dazzling miracles and clear proofs to support the truth of the Messages they delivered to mankind. Miracles are supernatural acts given by Allāh to His Messengers and Prophets and carried out by the Messengers. The miracles are used to challenge people. Our conviction should include every one of those miracles mentioned in the *Qur'ān* and the *Sunnah* of the Prophet (peace and blessings of Allāh be upon him).

Those advantages have been enjoyed by all the Messengers, though Allāh was more generous with some than others. Allāh says:

> **"***Those Messengers! We preferred some to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Ēsa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and strengthened him with Ruh-ul-Qudus [Jibraīl (Gabriel)].***"** [17]

Belief in the purpose/functions of the Prophets and Messengers

● We have to believe that all the Prophets and Messengers called to the same concept (i.e. *Tawhīd*), that is to worship Allāh alone without associating any partners to Him in His Lordship, Legislating, Judging, Ruling, Names and Attributes, Obedience and Following.

> **"***And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allāh (Alone), and reject Tāghūt (all false deities)'.***"** [18]

The Prophets and Messengers give their people glad tidings of Paradise if they worship and obey Allāh and warn of Hell Fire if he is not worshipped and disobeyed.

> **"***And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief.***"** [19]

Our duty towards the Prophets and Messengers

● We should believe in all of Allāh's Messengers, and in the messages they communicated to mankind, as well as accept all they said without preference of one over the other. Only the disbelievers distinguish between them, accepting some and rejecting others, believing some and disbelieving others. Allāh says:

> **"***Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, 'We believe in some but reject others,' and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.***"** [20]

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[17] *Qur'ān* Chapter 2 : 253
[18] *Qur'ān* Chapter 16 : 36
[19] *Qur'ān* Chapter 6 : 48 - 49
[20] *Qur'ān* Chapter 4 : 150 – 151. *Imām at-Tabarī* said about the verse "We believe in some but reject others…" means they believe what one messenger said and disbelieve others. This refers to the Jews, who say they believe in Moses and all the Prophets who preceded him, while rejecting both Jesus and Muhammad (peace be upon them); and the Christians, who claim to believe in Jesus and the Prophets who came before him and reject Muhammad (peace be upon him)." See: *Tafsīr at-Tabarī*, Vol. 9, Pg. 352

● We must also obey the Prophets and Messengers completely. Doing so means obedience to Allāh.

"*We sent no Messenger, but to be obeyed by Allāh's Leave.*" [21]

"*He who obeys the Messenger [Muhammad], has indeed obeyed Allāh.*" [22]

Belief in the Prophet Muhammad as the last Messenger

● We must also believe that *Muhammad ibnu Abdullāh* (peace and blessings of Allāh be upon him) is the Prophet and Messenger of Allāh, His servant and chosen one; that he (peace and blessings of Allāh be upon him) never worshipped idols, nor associated anything with Allāh for one single moment, nor committed a single sin or vice of any kind.

● We must also believe that he (peace and blessings of Allāh be upon him) is the last of the Prophets and there is no Prophets after him and that any person claiming to be a Prophet after him is a perverted liar. This is explicitly mentioned in the *Qur'ān* in the verse:

"*Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets.*" [23]

It is also attested by several *Ahādīth* of the Prophet (peace upon him) one of which is: The Prophet (peace and blessings of Allāh be upon him) said: "The Hour will not be established till about thirty *Dajjals* (liars) appear, each claiming to be a Prophet. I am the last of the Prophets, there is no Prophet after me." [24]

● We must also believe that the Prophet (peace and blessings of Allāh be upon him) is the most beloved of Allāh, the best of His creation, occupying the highest stations of His Love. He (peace and blessings of Allāh be upon him) said: "If I were to take a *Khalil* I would have chosen *Abū Bakr*, because he is my brother and companion. Allāh, Glorious and Exalted is He, has chosen me as His *Khalil*." [25]

Further evidence to this view is to be found in a number of *Ahādīth*, including the one narrated by *Abū Hurayrah* who reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "I am the master of the sons of Adam on the day of judgment, the first to appear from the grave, the first interceder, and the first to be the subject of intercession" [26]. Also, the *hadīth* reported by *Wāthilah Ibnu al-Asqā* who heard the Prophet (peace and blessings of Allāh be upon him) said: "Allāh chose *Kinānah* from among the children of *Isma'il*, He chose *Quraysh* from *Kinānah*, and from them He chose *Banī Hāshim*, and He chose me from among the latter". [27] These *Ahādīth* and others indicate that Muhammad (peace and blessings of Allāh be upon him) is the best of all creation. [28]

[21] *Qur'ān* Chapter 4 : 64
[22] *Qur'ān* Chapter 4 : 80
[23] *Qur'ān* Chapter 33:40
[24] Reported by *Muslim – Mukhtasar Sahīh Muslim*, Vol. 2, Pg.295
[25] *Sahīh Muslim Bisharh an-Nawawī*, Vol.15, Pg 152
[26] Reported by *Muslim* and others. See: *Sahīh Muslim Bisharh an-Nawawī*, Vol.15, Pg 37 -38
[27] Reported by *Muslim* and *Tirmidhī* – see *Sahīh Muslim Bisharh an-Nawawī*, Vol.5, Pg 36
[28] See: *Sahīh Muslim Bisharh an-Nawawī*, Vol.5, Pg 37, 120 and *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 170, 171 and *Ar-Rusul war-Risālāt*, Pg. 223

● We must believe that the Prophet (peace and blessings of Allāh be upon him) was sent by Allāh to all of mankind and the *jinn* with the Truth and Guidance. Allāh says:

"*Say [O Muhammad]: 'O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.'* " [29]

"*And We have not sent you [O Muhammad] except as a giver of glad tidings and a warner to all mankind, but most of men know not.*" [30]

"*Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ān) to His slave [Muhammad] that he may be a warner to the Alamin (mankind and jinns).*" [31]

Also, part of this belief is, believing that the previous Prophets and Messengers were sent to their previous nations while Prophet Muhammad (peace and blessings of Allāh be upon him) was sent to the whole of mankind. The Prophet (peace and blessings of Allāh be upon him) said: "I have been given five (things) which were not given to anyone else before me: … every Prophet used to be sent to his nation only, but I have been sent to all mankind." [32]

● We must obey Prophet (peace and blessings of Allāh be upon him) in every aspect of our lives and obedience to him means obedience to Allāh. He, the Most Exalted says,

"*He who obeys the Messenger [Muhammad], has indeed obeyed Allāh.*" [33]

In an authentic *Hadīth* narrated by *Abū Hurairah*, the Prophet (peace and blessings of Allāh be upon him) said: "Whoever obeys me, he obeys Allāh; and whoever disobeys me, he disobeys Allāh…" [34] . In another *Hadīth* narrated by *Abū Hurairah*, the Prophet (peace and blessings of Allāh be upon him) said, " 'All my followers will enter Paradise except those who refuse.' They said, 'O Messenger of Allāh! Who will refuse?' He said, 'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter Paradise)." [35]

● We must refer all of our disputes to the *Qur'ān* and *Sunnah*. Allāh says:

"*If you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day.*" [36]

Imām Ibn Kathīr explained this verse in his *Tafsīr* saying: '*if you believe in Allāh and in the Last Day*' indicates that those who do not refer to the Book (i.e. the *Qur'ān*) and *Sunnah* for judgment in their disputes, are not believers in Allāh or the Last Day. Furthermore, Allāh made it a condition for faith:

"*But no, by your Lord, they can have no Faith, until they make you [O Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*" [37]

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[29] *Qur'ān* Chapter 7 : 158
[30] *Qur'ān* Chapter 34 : 28
[31] *Qur'ān* Chapter 25 : 1
[32] Sahīh al-Bukhārī, 1/335
[33] *Qur'ān* Chapter 4 : 80
[34] *Sahīh al-Bukhārī*, 9/7173
[35] *Sahīh al-Bukhārī*, 9/7280
[36] *Qur'ān* Chapter 4 : 59
[37] *Qur'ān* Chapter 4 : 65

● We must follow only the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) in worshipping Allāh. This obligation is the main meaning of the second part of our testimony of faith [that is, *Muhammad-ur-Rasūl-Allāh* (Muhammad is the Messenger of Allāh)]. Any act of worship not done in accordance to the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) would be rejected by Allāh. The evidences are numerous. However, the following would suffice:

"*And whatsoever the Messenger [Muhammad] gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is Severe in punishment.***"** [38]

It is recorded in *Sahīh Bukhārī* that *Ai'sha* (may Allāh be pleased with her) narrated the Prophet (peace and blessings of Allāh be upon him) said, **"**Whosoever does an action which is not based upon our teachings is rejected (will not be accepted by Allah).**"**

Part of this obligation is: following only the teachings of Prophet Muhammad (peace and blessings of Allāh be upon him) in worshipping Allāh based upon the understanding of his companions. Allāh says:

"*And whoever contradicts and opposes the Messenger [Muhammad] after the right path has been shown clearly to him, and follows other than the believers' (i.e. the Prophet's companions') way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.***"** [39]

"*And the foremost to embrace Islām of the Muhājirūn [the companions of the Prophet who migrated to Madinah] and the Ansār (the Muslim resident of Madinah who helped and gave aid to the Muhājirūn) and ALSO THOSE WHO FOLLOWED THEM EXACTLY (in creed, fiqh and methodology). Allāh is well-pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.***"** [40]

Further more, *Abdullāh Ibn Amr* narrated that the Messenger (peace and blessings of Allāh be upon him) said: **"**'What happened to the children of *Isrā'īl* will happen with my *Umma*h, just as one shoe resembles the others, to the point that if one of them had intercourse with his mother openly, there would be someone who did that in my *Ummah*. The children of *Isrā'īl* split into 72 sects and my *Umma*h will split into 73 sects, all of which are in the Fire except one sect' They asked, 'Which is that one, O Messenger of Allāh? ' He replied, 'That [i.e. principles of belief, methodology and all matters of the deen] which I and my companions were upon' **"** [41]

● We must put our love for the Messenger of Allāh (peace and blessings of Allāh be upon him) before love of self (i.e. personal desires), parents, offspring and all of mankind. The meaning here, is to love him for the sake of Allāh and prefer his judgment in every single matter above one's own desire, customs, traditions, national laws and ways of life. Also, we should exalt the Prophet (peace and blessings of Allāh be upon him) above all people, loving those actions and those whom he loves and hating those actions and those whom he hates. Allāh says:

"*Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight … are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious, disobedient to Allāh).***"** [42]

[38] *Qur'ān* Chapter 59 : 7
[39] *Qur'ān* Chapter 4 : 115
[40] *Qur'ān* Chapter 9 : 100
[41] *Sunan at-Tirmidhī*, No. 2641 and declared *hasa*n by *al-Albānī*
[42] *Qur'ān* Chapter 9 : 24

Anas reported that the Prophet (peace and blessings of Allāh be upon him) said: **"**None of you is a true believer unless I become more dearer to him than his own father, his son and all the people**"** [43]

● We must also believe that Allāh, Glorious and Exalted is He, has provided the Prophet (peace and blessings of Allāh be upon him) with miracles which clearly support everything he communicated to his fellow human beings. The *Qur'ān* itself is his most prominent miracle. The Prophet (peace and blessings of Allāh be upon him) said: **"**There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any Prophets on the Day of Resurrection. [44] **"** Moreover, Allāh challenged mankind to produce anything like the *Qur'ān* or even similar to parts of it. Allāh says:

> **"***And if you are in doubt concerning that which We have sent down (the Qur'ān) to Our slave [Muhammad], then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.***"** [45]

We must also believe that Allāh has supported the Prophet (peace and blessings of Allāh be upon him) with tangible miracles, which were mentioned in the authentic *Ahādīth*. For example: the splitting of the moon, the stones greeting him, the crying of the stem of the date-palm tree in the Prophet's Mosque, the flowing of the water from his finger, the increase in the amount of food for his companions, Allāh's answering to his invocation, and so on. [46] Those tangible miracles give extra support to the truthfulness of the Prophet (peace and blessings of Allāh be upon him).

● We must also believe that Allāh supported the Prophet (peace and blessings of Allāh be upon him) with strong arguments and clear evidence, embodied in his character, his attributes and his moral disposition. We believe that Allāh bestowed upon the Prophet (peace and blessings of Allāh be upon him) a constitution and appearance that made his prophethood and truthfulness clear to anyone looking at him. And any onlooker would realize that he is a Prophet. We believe that Allāh had blessed him with all the ethics of the *Qur'ān:* no one ever heard him tell a lie, neither in matters of religion nor about worldly subjects, whether before his commissioning to deliver the message or after – indeed, his enemies would have seized the opportunity of any such action and used it to slander him. Never at any time in his life did the Messenger of Allāh do anything that was ugly or abhorrent. Nor did he turn in flight from his enemies, however much his life was in danger as such as it was in the battles of *Uhud*, *al-Ahzab* and the battle of *Hunain*. He had such great compassion and mercy for his people that Allāh once told him to temper his charitable inclination towards them by saying:

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[43] *See al-Wafā bi-Ahwāl al-Mustafā*

[44] *Sahīh al-Bukhārī*, 9/7274

[45] *Qur'ān* Chapter 2 : 23 - 24

[46] These miracles, along side many other proofs of the prophethood of Muhammad (peace and blessings of Allāh be upon him) are found in numerous books of *Sīrah* and *hadīth*. *Al-Bukhārī* dedicated a chapter entitled Chapter: '*AlāMāt an-Nubuwwah*' to this subject. *Imām Muslim* did the same in a chapter called '*Mu'jizāt ar-Rasul* (peace and blessings of Allāh be upon him)'. Some scholars dedicated entire books to the subject of the miracles, such as '*Dala'il an-Nubuwwah*' by *Imām Abī Na'im Ahmad ibnu Abdullāh al-Asbahānī*; '*A'lām an-Nubuwwah*' by *Abī al-Hasan Ali ibnu Muhammad al-Māwardi*; '*Dala'il an-Nubuwwah*' by *al-Baihaqi*; '*Al-Wafā bi-Ahwāl al-Mustaphā' by ibnu al-Jawzi*.

“*So destroy not yourself in sorrow for them.*” [47]

“*Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful.*”[48]

Furthermore, the Messenger of Allāh (peace and blessings of Allāh be upon him) was extremely generous. He was also ascetic towards worldly possessions, content with very little, and he never saved or hoarded anything. He was eloquent, patient, forgiving, angered only for the sake of Allāh, humble with believers, firm with the disbelievers, doing everything for the sake of Allāh, fighting in His way and relying on Him only.

The Prophet (peace and blessings of Allāh be upon him) maintained his excellent characteristics and morals throughout his life, never changing or adapting as was pointed out in the *Qur'ān*, Allāh says:

“*Nor am I one of the Mutakallifūn (those who pretend and fabricate things which do not exist).*”[49]

The Prophet (peace and blessings of Allāh be upon him) was the perfect example in each of his excellent attributes and characteristics. The coming together of all those great qualities is not possible in any single human being, except those whom Allāh protects. Their integration in the person of the Messenger of Allāh (peace and blessings of Allāh be upon him) is one of the greatest proofs of his prophethood. Allāh Himself attested to this excellent character of the Prophets (peace and blessings of Allāh be upon him) saying,

“*And verily, you [O Muhammad] are on an exalted standard of character.*”[50]

Many people believed in the prophethood of the Messenger (peace and blessings of Allāh be upon him) thanks in great part to what they know of his conduct, sincerity and excellent reputation.

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[47] *Qur'ān* Chapter 35 : 8
[48] *Qur'ān* Chapter 9 : 128
[49] *Qur'ān* Chapter 38 : 86
[50] *Qur'ān* Chapter 68 : 4

CHAPTER 5: BELIEF IN THE LAST DAY

Faith in the Last Day is the firm belief in all that Allāh mentions in the *Qur'ān*, and in all that the Prophet (peace and blessings of Allāh be upon him) has told us. Allāh says,

> "*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.*" [1]

The belief in the Last Day is one of the most important foundations upon which faith is built, it can not be achieved or considered complete and integral without the fulfillment of the two following conditions.

1) The first is that a Muslim should believe in the Last Day in general terms. This is the minimum requirement for the acceptance of his faith.

2) The second is to believe in everything the Prophet (peace and blessings of Allāh be upon him) told us about the events that occur after death, which belong of *Ghā'ib* (Unseen). The main point recounted about those matters in *Qur'ānic* verses and the *Ahādīth* are the: death and the *barzakh* (trial of the grave, punishment and reward therein), resurrection, the gathering, the records, the reckoning, the scale, the fount, the bridge (*as-Sirat*), intercession, Paradise and the Hell-Fire and everything which Allāh has prepared for those who will dwell in them.

Death and Barzakh

● Death

> "*Everyone shall taste the death. Then unto Us you shall be returned.*" [2]

> "*Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;*" [3]

● Barzakh (trial of the grave, punishment and reward therein)

Barzakh literally means partition. This is the place where the soul resides until the Day of Resurrection; this state is often referred to as life in the grave. We should believe in what the Prophet (peace and blessings of Allāh be upon him) told us about the trial of the grave and the questioning of the dead person by two angels about his Lord, his Faith and his Prophet. The Messenger of Allāh recounted how people will be examined in their graves and asked: **1.** Who is your Lord? **2**. What is your faith? **3.** Who is your Prophet? The believer will say: 'My lord is Allāh, *Islām* is my religion, and my Prophet is Muhammad.' The doubter will say, 'I do not know. I had heard people say things and I repeated them.' He will then be beaten and tortured.

There are many authentic *Ahādīth* related to this subject. One of which is: *Al-Bukhārī* and *Muslim* reported on the authority of *al-Bara' ibnu Aazib* that the Prophet (peace and blessings of Allāh be upon him) said, " 'Allāh will keep firm those who believe, with the word that stands firm in this world" , he said it was revealed with regard to the punishment of the grave. When a faithfully believer is made to sit in his grave, the angels come to him and ask him: Who is your god?, he will say my God is Allāh and my Prophet is Muhammad (peace and blessings of Allāh be upon him). And that corresponds to Allāh's statement:

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[1] *Qur'ān* Chapter 2 : 28 **[3]** *Qur'ān* Chapter 67 : 2
[2] *Qur'ān* Chapter 29 : 57

"*Allāh will establish in strength those who believe with the Word, that stands firm in this world (that is they will keep on worshipping only Allāh and none else), and in the Hereafter.*" [4]

It was narrated that *al-Bara*' (may Allāh be pleased with him) said: We went out with the Messenger of Allāh (peace and blessings of Allāh be upon him) for the funeral of a man from among the *Ansār*. We came to the grave and when (the deceased) was placed in the *lahd*, the Messenger of Allāh (peace and blessings of Allāh be upon him) sat down and we sat around him, as if there were birds on our heads (i.e. quiet and still). In his hand he had a stick with which he was scratching the ground. Then he raised his head and said, "Seek refuge with Allāh from the torment of the grave", two or three times. Then he said, "When the believing slave is about to depart this world and enter the Hereafter, there come down to him from heaven angels with white faces like the sun, and they sit around him as far as the eye can see. They bring with them shrouds from Paradise and perfumes from Paradise. Then the Angel of Death comes and sits by his head, and he says, 'O good soul, come forth to forgiveness from Allāh and His pleasure.' Then it comes out easily like a drop of water from the the mouth of a waterskin. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk on the face of the earth. Then they ascend and they do not pass by any group of angels but they say, 'Who is this good soul?' and they say, 'It is So and so the son of So and so, calling him by the best names by which he was known in this world, until they reach the lowest heaven. They ask for it to be opened to them and it is opened, and (the soul) is welcomed and accompanied to the next heaven by those who are closest to Allāh, until they reach the seventh heaven. Then Allāh says: 'Record the book of My slave in '*Illiyūn* in the seventh heaven, and return him to the earth, for from it I created them, to it, I will return them and from it, I will bring them forth once again.' So his soul is returned to his body and there come to him two angels who make him sit up and they say to him, 'Who is your Lord?' He says, 'Allāh.' They say, 'What is your religion?' He says, 'My religion is *Islām*.' They say, 'Who is this man who was sent among you?' He says, 'He is the Messenger of Allāh (peace and blessings of Allāh be upon him).' They say, 'What did you do?' He says, 'I read the Book of Allāh and I believed in it.' Then a voice calls out from heaven, 'My slave has spoken the truth, so prepare for him a bed from Paradise and clothe him from Paradise, and open for him a gate to Paradise.' Then there comes to him some of its fragrance, and his grave is made wide, as far as he can see. Then there comes to him a man with a handsome face and handsome clothes, and a good fragrance, who says, 'Receive the glad tidings that will bring you joy this day.' He says, 'Who are you? Your face is a face which brings glad tidings.' He says, 'I am your righteous deeds.' He says, 'O Lord, hasten the Hour so that I may return to my family and my wealth.' But when the disbelieving slave is about to depart this world and enter the Hereafter, there come down to him from heaven angels with black faces, bringing sackcloth, and they sit around him as far as the eye can see. Then the Angel of Death comes and sits by his head, and he says, 'O evil soul, come forth to the wrath of Allāh and His anger.' Then his soul disperses inside his body, then comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth. Then they ascend and they do not pass by any group of angels but they say, 'Who is this evil soul?' and they say, 'It is So and so the son of So and so, calling him by the worst names by which he was known in this world, until they reach the lowest heaven. They ask for it to be opened to them and it is not opened." Then the Messenger of Allāh (peace and blessings of Allāh be upon him) recited:

"*For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle*." [5]

He said: "Then Allāh says, 'Record the book of My slave in *Sijjīn* in the lowest earth, and return him to the earth, for from it I created them, to it, I will return them and from it, I will bring them forth once again.' So his soul is cast down." Then the Messenger of Allāh (peace and blessings of Allāh be upon him) recited the verse:

[4] *Qur'ān* Chapter 14 : 27
[5] *Qur'ān* Chapter 7 : 40

“*And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place*”[6]

He said: “Then his soul is returned to his body, and there come to him two angels who make him sit up and they say to him, ‘Who is your Lord?’ He says, ‘Oh, oh, I don’t know.’ They say, ‘What is your religion?’ He says, ‘Oh, oh, I don’t know.’ Then a voice calls out from heaven, ‘Prepare for him a bed from Hell and clothe him from Hell, and open for him a gate to Hell.’ Then there comes to him some of its heat and hot winds, and his grave is constricted and compresses him until his ribs interlock. Then there comes to him a man with an ugly face and ugly clothes, and a foul stench, who says, ‘Receive the bad news, this is the day that you were promised.’ He says, ‘Who are you? Your face is a face which forebodes evil.’ He says, ‘I am your evil deeds.’ He says, ‘O Lord, do not let the Hour come, do not let the Hour come.’”[7]

As mentioned, there are many other *Ahādīth* that confirm the occurrence of the trial of the grave and the questioning of the two angels.

● Torment and bliss in the *Barzakh*

In addition to the trial of the *barzakh*, we should also believe in what the Prophet (peace and blessings of Allāh be upon him) said about the bliss and torment to be experienced in the *barzakh*. This matter is detailed in both the *Qur'ān* and the *Sunnah*. Allāh says:

“*So Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun's (Pharaoh) people to enter the severest torment!'* ”[8]

Allāh promised Pharaoh’s people two types of torment. The first is (*The Fire, they are exposed to it, morning and afternoon*), while the second is (*and on the Day when the Hour will be established it will be said to the angels 'Cause Pharaoh's people to enter the severest Torment!'*). The conjunction ‘and’ in the above verse indicates that the first torment is not the same as the second. As the second takes place in the afterlife, the first must occur at a time between death and the Last Day, that is, in the *barzakh* (grave).

Allāh mentions in the *Qur'ān* a torment that takes place after death:

“*And if you could but see when the Zalimun (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver your souls! This day you shall be recompensed with the torment of degradation.'* ”[9]

It was narrated that *Ibnu Abbās* said about this verse: “This happens at death. The angels stretch forth their hands to beat the faces and backs (of the *Zalimūn*).” *Ibnu Hajar* said: This is supported by the *Qur'ān* in the verse:

“*Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?* ”[10]

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[6] *Qur'ān* Chapter 22 : 31
[7] Narrated by *Abū Dawūd*, 4753; *Ahmad*, 18063 – this version was narrated by him. Classed as *sahīh* by *al-Albāni* in *Sahīh al-Jāmi'*, 1676.
[8] *Qur'ān* Chapter 40 : 45 - 46
[9] *Qur'ān* Chapter 6 : 93
[10] *Qur'ān* Chapter 47 : 27

And then he added: "If this was before burial, it is part of the punishment that takes place before the Day of Resurrection. However, the punishment in the *barzakh* is added because most of it takes place in the *barzakh*." [11]

There are many authentic *Ahādīth* that confirm the existence of torment in the *barzakh*. Some of which are:

Zayd Ibnu Thabit said: As Allāh's Messenger (peace and blessings of Allāh be upon him) was going with us towards the dwellings of *Banu an-Najjar*, while riding his pony, it shied and he nearly fell off. He found four, five or six graves there. He said: Which of you knows about those lying in the graves? Someone said: I do. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He (the Prophet) said: These people are passing through the ordeal in the graves. If it were not for the fact that you would stop burying (your dead) in the graves if you heard the torment in the grave, which I hear, I should have certainly made you listen to it. Then turning his face towards us, he said: Seek refuge with Allāh from the torment of Hell. They said: We seek refuge with Allāh from the torment of Hell. He said: Seek refuge with Allāh from the torment of the grave. They said: We seek refuge with Allāh from the torment of the grave. He said: Seek refuge with Allāh from turmoil, its visible and invisible aspects. They said: We seek refuge with Allāh from turmoil, its visible and invisible aspects. He said: Seek refuge with Allāh from the turmoil of the *Dajjal*. They said: We seek refuge with Allāh from the turmoil of the *Dajjal* [12]

Al-Bukhārī, *Muslim* and others reported that *Abdullāh ibnu Abbās* said: Once the Prophet (peace and blessings of Allāh be upon him) while was passing through one of the grave-yards of *Madina* or *Makka* and heard the voice of two people who were being tortured in their graves. The Prophet (peace and blessings of Allāh be upon him) said: these two people are being tortured, and they are not being tortured for a major sin. Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends) [13]

Al-Bukhārī and *Muslim* reported that *Abdullāh ibnu Umar* narrated that Allāh's Messenger (peace and blessings of Allāh be upon him) said, When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it, and if he is from the people of the Hell-fire, he is shown his place in it. Then it is said to him, 'This is your place till Allāh resurrects you on the Day of Resurrection' [14]

As for the way in which the torment of the grave happens, and the way in which the soul returns to the body, we should not add to what the Prophet (peace and blessings of Allāh be upon him) has said. The author of *Shar al-Aqīdah at-Tahāwiyyah* said: The *Ahādīth* reported from the Prophet (peace and blessings of Allāh be upon him) confirms the torment and bliss of the grave and the interrogation by the two angels. We should believe in those accounts of the events that take place after death, but we must not discuss or wonder about the way in which they happen. As we have no precedent for such events on this earth, we are incapable of comprehending them. *Shari'āh* does not confirm what our minds tell us is impossible, but it can present us with issues that we could find bewildering and unfathomable. The return of the soul to a dead body is not something we are accustomed to on this earth.

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[11] See *Fathu al-Bārī*, Vol 3, Pg 180
[12] *Sahīh Muslim Bisharh an-Nawawī*, Vol. 17, Pg 202
[13] *Sahīh al-Bukhārī*, Vol. 3, Pg 188
[14] *Sahīh Muslim Bisharh an-Nawawī*, Vol 17, Pg 200

You should know that the torment of the grave is the torment of *al-Barzakh*. Each person who dies deserving a certain amount of torment will surely get his recompense, whether he is entombed, eaten by beasts of prey, burned to ashes and scattered by the winds, crucified or drowned and lost to the sea. Whatever should happen to that person's body and soul in a grave will happen anyway, including beating, the reversing of the ribs, and so on. The information given to us by the Prophet (peace and blessings of Allāh be upon him) about this issue should be understood without exaggeration or omission, with no misinterpretation or misrepresentation of his guidance and clarification. [15]

Ibnu al-Qayyim says: The *Salaf us-Sālih* scholars of our *Ummah* believe that when a person dies, he is either in bliss or torment which are experienced by both his body and his soul. The soul remains in existence in a state of bliss or torment after it leaves the body, returning to it occasionally when both share in the torment and bliss. When the Day of Resurrection arrives, the souls are returned to the bodies and the dead arise from their graves to face their Lord. Jews, Christians and Muslims all agree that the dead body rises on the Day of Resurrection [16]

Signs of the Hour

We should believe that the Hour will certainly come, and its timing is known only to Allāh who kept it from all His creatures, including the Messengers and Prophets. It is impossible for anyone to find out when life in this world will come to an end. Allāh says in the *Qur'ān*:

> **"***They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.' They ask you as if you have a good knowledge of it. Say: 'The knowledge thereof is with Allāh (Alone) but most of mankind know not.'* **"**[17]

But we must believe in what the Prophet (peace and blessings of Allāh be upon him) said about its signs and conditions. There are plenty of authentic *Ahādīth* in which the Prophet (peace and blessings of Allāh be upon him) mentions the Hour, its small signs and the great signs.

The Minor Signs

The minor signs are numerous. The following *Ahādīth* tells us about some of them:

a) *Sahl ibn Sa'd* said: I saw Allāh's Messenger (peace and blessings of Allāh be upon him) pointing with his index and middle fingers, saying, the time of my advent and the Hour are like these two fingers [18]

This proves that the sending of the Messenger (peace and blessings of Allāh be upon him) to be the seal of the Prophets is a sign of the approach of the Hour. The *Hadīth* also tells us that there is no other Prophet after Muhammad (peace and blessings of Allāh be upon him), that he is followed by the Hour, which indicates that it will soon happen [19]

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[15] *Sharh al-Aqīdah at-Tahāweyyah*, Page 451-452
[16] *Al-Aqāid al-Islāmiyyah* Pg 237, *Sayyid Sabiq*
[17] *Qur'ān* Chapter 7 : 187
[18] Reported by *al-Bukhārī*, *Muslim* and *at-Tirmidhī*
[19] *Al-Aqāid al-Islāmiyyah*, Page 245, *Sayyid Sabiq*

b) The angel *Jibraīl* asked the Prophet (peace and blessings of Allāh be upon him): 'Inform me about the Hour'. He (the Holy Prophet) remarked: 'One who is asked knows no more than the one who is inquiring (about it)'. He (inquirer) said: 'Tell me some of its indications'. He (the Holy Prophet) said: 'That the slave-girl will give birth to her mistress and master [20], that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings' [21]

c) *Abū Hurayrah* reported Allāh's Messenger (peace be upon him) as saying: **"**The Hour will not be established till: **1)** two big groups [22] fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine; **2)** about thirty *Dajjals* [23] (liars) appear, and each one of them will claim that he is Allāh's Messenger; **3)** religious knowledge is taken away [24]; **4)** earthquakes increase in number; **5)** time passes quickly [25]; **6)** *Fitan* (afflictions) appear; **7)** *Al-Harj* (killing) increases; **8)** wealth becomes abundant – so abundant that a wealthy person will worry in case nobody accepts his *Zakat*, and whenever he presents it to someone, that person (to whom it will be offered) will say, 'I am not in need of it' ; **9)** the people compete with each other in constructing high buildings; **10)** a man when passing by a grave of someone will say, 'Would that I were in his place' ; and **11)** the sun rises from the West.**"** [26] So when the sun rises and the people see it (rising from the West) they will all believe (embrace *Islām*) but that will be the time when (as Allāh said), **'***No good will it do to a soul to believe then, if it believed not before, nor earned good (deeds of righteousness) through its Faith.***' "** [27]

"And the Hour will be established while two men are spreading a garment in front of them, but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his *Liqhah* (she-camel) and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank [28] (for his livestock), is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it**"** [29] .

d) *Anas Ibn Mālik* reported the Prophet (peace and blessings of Allāh be upon him) as saying: **"**From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will prevail; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man.**"**

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[20] *Ibnu Hajar* said explaining this *hadīth*: Children will disobey their mothers to the point where a son will treat his mother as if he is her master and she is his slave-girl. He will beat her, mistreat her and use her as a servant. This means that the situation will be so strange, and the Hour will approach when things will be upside-down. It is similar to the other sign: the barefooted destitute goat-herds vying with one another in the construction of magnificent buildings. See: *Fathu al-Bārī*, Vol. 1, Page 101.

[21] Agreed upon, see: *Sahīh al-Bukhārī*, Vol. 1, pg 101

[22] *Ibnu Hajar* said: the group of *Ali* and his followers and the group of *Muāwiyya* and his followers (are the two groups refered to in this *hadīth*) – *Fathu al-Bārī*, Vol.12, Pg 72

[23] Among those *Dajjals*: *Al-Aswad al-Ansī* the ruler of *Sanā*, and *Musaylima al-Kaddāb* the ruler of *Al-Yamāmah* who claimed to be Prophets during the end of the life of the Prophet (peace be upon him). Among those who claimed prophethood at the time of the *Sahabah* includes *Tulayha Ibnu Khuwaylid* and *Sajāh*, but these two latter dropped their claims. Among the modern claimers of prophethood is the founder of Al-*Qādyāniyyah* and *Al-Bahāiyyah*. See *Fathu al-Bārī*, Vol 13, Pg 73, and *Al-Aqāid al-Islāmiyyah*, Pg 264 by *Sayyid Sābiq*

[24] Means the religious scholars and *Dua't* pass away

[25] Means blessing will be taken away from everything even from the time, a year will be like a month in its benefit and blessing, a month like a week, a week like a day, and a day like an hour, *Fathu al Bārī*, Vol 13, Pg 13, and *Taysīr al-Wusul*, Vol4, Pg 91

[26] This last sign is one of the major signs, and the rest mentioned in the *Hadīth* are minor signs.

[27] *Qur'ān* Chapter 6 : 158

[28] Reported by *al-Bukhārī* see: *Sahīh al-Bukhārī*, in the Book of trials and afflictions

[29] Reported by *al-Bukhārī*, see: *Sahīh al-Bukhārī Mā Fathi al-Bārī*, Vol. 13, Pg 70-76

e) *Abū Hurayrah* said: **"**The Prophet (peace and blessings of Allāh be upon him) was asked by a man, 'when would the Hour (Doomsday) take place?' The Prophet (peace and blessings of Allāh be upon him), 'When honesty is lost, then wait for the Hour (Doomsday)'. The man said, 'How will that be lost?' The Prophet (peace and blessings of Allāh be upon him) said, 'When the power of authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)' **"** [30]

f) *Abū Hurayrah* also reported that the Prophet (peace be upon him) said: **"**The Last Hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: 'Muslim, or the servant of Allāh, there is a Jew behind me; come and kill him; but the tree *Gharqad* would not say, for it is the tree of the Jews.**"** [31]

g) *Abū Saīd* said the Prophet (peace and blessings of Allāh be upon him) said, **"**The *Mahdi* [32] will be one of my descendants; he will have a high forehead and a hooked nose. He will fill the earth with justice and fairness just as it was filled with injustice and oppression, and he will rule for seven years**"** [33]

There are many other authentic *Ahādīth* that tell us about other signs that appear before the Hour. The reader should refer to them in the books of authentic *Ahādīth*. [34]

The Major Signs

The Prophet (peace and blessings of Allāh be upon him), in the authentic *Ahādīth*, mentioned ten major signs before the Hour. He (peace and blessings of Allāh be upon him) said: **"**Verily, the Hour will never be established until you see ten signs before it and (in this connection) he made a mention of **1)** the smoke, **2)** the *Dajjal* **3)** the beast **4)** the rising of the sun from the west **5)** the descent of *Ēsa ibn Maryam* (Jesus), **6)** *Ya'jūd* and *Ma'jūj* (Gog and Magog) **7)** three landslides in three places, one in the west **8)** one in the east **9)** and one in the Arabian Peninsula **10)** at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.**"** [35]

Ibn Hajar said with regard to the order of the appearance of the major signs: **"**By reading all the information about the major signs, it is likely that the appearance of *Dajjal* is the first major sign that indicates the changing of public life on the earth, and which ends with the death of *Ēsa ibn Maryam* (Jesus) . The rising of the sun from the West is the first major sign that indicates the changing of the life in the upper world which ends with the Day of Resurrection. Perhaps, the beast will appear on the same day the sun rises from the West. The reason behind that is that when the sun rises from the West, the door of repentance will close, and the beast will appear to distinguish the believer from the disbeliever as a result of the closure of the door of repentance. **"**

The following are what the scholars (especially the commentators on *Ahādīth*) consider as the most important and well-known of the major signs.

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[30] See: *Sahīh al-Bukhārī Mā Fathi al-Bārī*, Vol. 11, Pg 279

[31] *Al-Bukhārī* and *Muslim* and the wording by *Muslim*, see *Sahīh Muslim Bisharh an-Nawawī*, Vol.18, Pg 44

[32] *Ibn Kathīr* said in *al-Fitan wal-Malahim*: He is *Mahdi* from the rightly-guided caliphs and the righteous imams, not the one invented by the *rawafid (shiah)*. They imagine that he will be discovered in a cave in *Samarra*. This imagination has no base and no evidence. However, we speak of him who is mentioned in innumerable *Ahādīth*. He will rise during the last era and, most certainly, before the descent of *Ēsa ibn Maryam*

[33] *Sunan Abū Dawūd*

[34] See *Sahīh Muslim* and *Sahīh al-Bukhārī* in the Book of trials and afflictions, the Book of *Ar-Riqaaq, Ibn Kathīr's al-Bidayah wa an-Nihayah*

[35] See *Sahīr Muslim Bisharh an-Nawawī*, Vol. 18, Pg 27

1. The *Dajjal*

The Arabic word *Dajjal* means 'to cover'. A liar is described as *Dajjal* because he covers the truth with his falsehood.

One of the major signs of the Hour is the appearance of a man whom the Prophet (peace and blessings of Allāh be upon him) called *Dajjal* because he frequently tells lies and he covers the truth. *Dajjal* will claim to be a god and try to draw people away from their faith by the miracles and wonders he will perform, with the permission of Allāh. Some people will follow him. Allāh will make the ones who are true in faith steadfast in belief, not fooled by the *Dajjal'*s misguidance and trickery. Then Allāh will permit the destruction of this trial by sending *Ēsa ibn Maryam* (Jesus), peace be upon him, down to earth to kill the *Dajjal*.

In *an-Nawawī* commentary on *Sahīh Muslim*, he wrote: **"**The *Ahādīth* reported by *Muslim* and others relating to the story of the *Dajjal* are sufficient evidence for the People of Truth for his existence. They affirm that he is a certain person sent by Allāh to test His servants. He will be given the ability by Allāh to perform acts which are within His (i.e. Allāh's) Power, such as the raising of the dead, the appearance of great wealth and fertility, his paradise and his hell-fire, his two rivers, the rain falling from the sky upon his instruction, vegetation growing from the earth upon his instruction – all this will happen by the Will of Allāh and through His Power. Afterwards, Allāh will take away these powers so that he is no longer capable of killing anybody, and will spoil his schemes. Finally, he will be killed by *Ēsa ibn Maryam* (Jesus), peace be upon him, and Allāh will confirm those who are true in faith.

This is the belief of *Ahlu Sunnah* and all the jurists and scholars of *Hadīth*. However, there are those who denied his coming and rejected him, such as the *Khawarij*, *Jahmiyyah* and some of the *Mu'tazilah*. There are also those who claimed that he does truly exist but that his claims are fantasies and hallucinations with no foundation in reality. They argue that if he were true it would not be possible to believe in the miracles of the Prophets, peace be upon them.

This opinion is clearly mistaken. *Dajjal* will not claim prophethood for himself, which would entail believing him because of his miracles. What he will claim is lordship, a claim that his very appearance denies and contradicts. He will be deformed, incapable of remedying his eye or eradicating the sign of *Kufr* etched between his eyes. It is because of these and other signs that only the rabble will be fooled by him, out of destitution or fear of him and protection against harm he will cause. He will present people with a trial so great that their minds will be bewildered and their hearts confused. He will pass through these affairs with lighting speed, leaving no time for the weak to contemplate his condition and deficiencies, causing many to believe in him. This is why the Prophets warned against him. The successful, on the other hand, who will see the signs contradicting his claims and through knowledge they have of him, will not be fooled by his miracles. **"** [36]

Many authentic *Ahādīth* have been reported in connection with *Dajjal*. The following are some examples:

i) *Abdullāh ibnu Umar* said: **"**The Prophet (peace be upon him) stood amongst the people, glorified and praised Allāh as He deserved and then mentioned the *Dajjal* saying, **'**I warn you against him (the *Dajjal*) and there was no Prophet but warned his nation against him. But I tell you about him something of which no Prophet told his nation before me. You should know that he is one-eyed, and Allāh is not one-eyed**' "** [37]

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[36] See *Sahīr Muslim Bisharh an-Nawawī*, Vol.18, Pg 58 – 59
[37] See *Sahīh al-Bukhārī Mā Fathi al-Bārī*, Vol. 13, Pg 80 and *Sahīr Muslim Bisharh an-Nawawī*, Vol 18, Pg. 59

ii) *Hudhayfah ibnu al-Yaman* narrated that the Prophet (peace and blessings of Allāh be upon him) said: **"**When the *Dajjal* appears, he will have fire and water with him. That which the people consider to be fire, will be cold water, and that which the people consider to be cold water, will be fire that will burn (things). So if anyone of you comes across this, he should fall into the things which will appear to him as fire, for in reality it will be fresh cold sweet water. He (*Dajjal*) is blind in one eye [38] , and there will be written between his eyes (the word) *Kāfir* which every believer, whether literate or illiterate, will be able to read.**"** [39]

iii) *An-Nawwas ibnu Sam'an* said: Allāh's Messenger (peace and blessings of Allāh be upon him) mentioned the *Dajjal* one morning. He sometimes described him as insignificant and sometimes described him as very significant (so that we felt) as if he were in a cluster of the date-palm trees. When we went to him (i.e. the Holy Prophet) in the evening and he read (the signs of fear) on our faces, he said: What is the matter with you? We said: Allāh's Apostle (peace and blessings of Allāh be upon him) you mentioned the *Dajjal* this morning (sometimes describing him) as insignificant and sometimes very important, until we began to think he was present in some part of a cluster of the date-palm trees.

So he said: I harbour fear in regard to you in so many other things besides the *Dajjal*. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not among you, a man must contend on his own behalf and Allāh will take care of every Muslim on my behalf (and safe guard him against his evil). He (the *Dajjal*) will be a young man with twisted, cropped hair, and a blind eye. I compare him with *Adbul Uzza ibn Qatan*. He who among you will survive to see him should recite over him the opening verses of *Surat al-Kahf*. He will appear on the way between Syria and Iraq and will spread mischief right and left. O servant of Allāh! Adhere (to the path of Truth).

We said: Allāh's Apostle (peace and blessings of Allāh be upon him), how long will he stay on Earth? He said: For forty days, one day like a year, one day like a month, one day like a week, and the rest of the days will be like your days. We said: Allāh's Apostle (peace and blessings of Allāh be upon him) will one day's prayer suffice for the prayers of the day equal to one year? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer).

We said: Allāh's Apostle (peace and blessings of Allāh be upon him) how quickly will he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He will come to the people and invite them (to a wrong religion); they will affirm their faith in him and respond to him. He will then give a command to the sky. There will be rainfall upon the Earth and it will grow crops. Then in the evening, their pasturing animals will come to them with their humps very high, their udders full of milk and their flanks distended. He will then come to another people and invite them. But they will reject him so he will go away from them. They will have drought and nothing will be left for them in the form of wealth.

He will then walk through the desert and say to it: 'Bring forth your treasures'. The treasures will come out and gather before him like a swarm of bees. He will then call someone at the height of youth, strike him with a sword, cut him into two pieces and make these pieces lie at the distant which is generally between the archer and his target. He will then call (that young man) and he will come forward laughing with his face gleaming (with happiness). It will be at this very time that Allāh will send Christ, son of *Maryam* (Mary). He will descend at the white minaret on the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, there will fall beads of perspiration from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the odour of his body will die and his breath will reach as far as he is able to see. He will then search for him (*Dajjal*) until he catches hold of him at the gate of (the Palestinian city of) *Ludd* and kills him. **"** [40]

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[38] There will be a piece of flesh that covers the eye
[39] *Muslim Bisharh an-Nawawī*, Vol. 18, Pg91
[40] *Sahīr Muslim Bisharh an-Nawawī*, Vol 18, Pg63 onward

All the *Ahādīth* relating to *Dajjal* are ample confirmation for the *Sunni Muslims* to believe in his appearance, in accordance with the characteristics described by the Prophet (peace and blessings of Allāh be upon him). We should believe in the events that will take place because of him, and that he is one of the major signs of the Hour.

As for the question as to why Allāh causes clear signs to issue from him when only the Prophets enjoy the ability to perform miracles, *al-Khattābi* responded by saying: **"**The answer is that (those miracles) are in the way of a test to human beings. If they had evidence that he is untrue in his call, that he is blind in one eye with the word '*Kāfir*' written on his forehead to be clearly read by every Muslim, then his message is false. The sign of '*Kāfir*' and the deficiency in himself and his ability proves that he is not a god for whom it would have been easy to rectify his faults. Also, the signs of the Prophets are indisputable and cannot be mistaken or confused.**"** [41]

*Ibnu Haja*r said: **"**For any person with understanding, there are clear signs that *Dajjal* is a liar. If he calls upon people to worship him as their god, the least an intelligent person would realize is that he could not have created others, giving them well formed bodies, without being able to put right the deformities in his own body. What this person should say is: 'O you who claim to have created the heavens and the earth, reform and rectify your self and remove the disability from it. If your claim that a god does not harm himself is true, then remove what is written between your eyes.' **"** [42]

2. The Descent of *Ēsa ibn Maryam* (Jesus)

The *Sunnah* affirms, as well as the consensus of the *Ummah*, that *Ēsa ibn Maryam* (Jesus), will come down to this earth at the end of time, close to the Hour and during the presence of the *Dajjal*. *Ēsa ibn Maryam* (Jesus) will kill him and rule by the *Shar'iah* of *Islām*, reviving its aspects that have been abandoned by the people. He will stay on earth for as long as Allāh Wishes him to stay, then he will die and be prayed upon and buried by the Muslims. Many *Ahādīth* to this effect have been reported, some of them mentioned above. Every Muslim must believe in this event. We must also believe in what the *Qur'ān* says about him: that the Jews did not kill him, and that Allāh had taken him up to the heavens, that he will not die until he returns just before the Hour. As Allāh says in the *Qur'ān*:

> **"***And because of their saying (in boast), "We killed Messiah Ēsa (Jesus), son of Maryam (Mary), the Messenger of Allāh," - but they killed him not, nor crucified him, but the resemblance of Ēsa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: But Allāh raised him [Ēsa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is Ever All-Powerful, AllWise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him [Ēsa (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being],*[43] *before his [Ēsa (Jesus) or a Jew's or a Christian's] death. And on the Day of Resurrection, he [Ēsa (Jesus)] will be a witness against them.***"** [44]

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[41] *Ibn Hajar* mentioned it in *Fathu al-Bārī*, Vol.13, Pg 89
[42] *Ibid*
[43] 'Before his death' has two interpretations: before Jesus's death after his descent from the heavens, or a Jew or a Christians' death, at the time of the appearance of the Angel of Death when the Jew or Christian will realize that Jesus was only a Messenger of Allāh, and had no share in Divinity.
[44] *Sūrah An-Nis*a 4: 157-159

In his commentary on the verse above (And there is none of the people of the scripture, but must believe in him), *Ibn Kathīr* wrote: **"***Ibn Jarīr* said: 'The opinion most likely to be correct (from) one of the above two is the first: that before Jesus dies, after he had descended to the earth, all of the people of the scripture will believe in him.' There is no doubt that what *Ibnu Jarīr* said is in fact correct. It is clear from the context that the verse is intended to confirm the falseness of the Jews who claimed to have crucified and killed Jesus, and the error of the ignorant Christians' belief in this account of events. Allāh is telling us here that it was not so, that the Jews mistakenly killed a man who resembled Jesus. Furthermore, Allāh raised Jesus to the heavens where he is alive, and from where he will descend before the Day of Resurrection as the *Ahādīth* tells us. He will kill the false messiah (*Dajjal*), break the cross, kill the pigs, and lift the *Jizyah*. The verse tells us that it is at that time that all the people of the Book, without exception, will believe in him. **"** [45]

The following *Hadīth* tell us about the descent of Jesus (peace be upon him):

Abū Hurayrah reported that Allāh's Messenger (peace and blessings of Allāh be upon him) said: **"**By Him in Whose Hands my soul is, surely (Jesus) the son of *Maryam* (Mary) will soon descend amongst you and will judge mankind justly by the law of the *Qur'ān* (as a just ruler); he will break the cross and kill the pigs and there will be no *Jizyah* (taxation taken from the non-Muslims by the Muslim ruler in exchange for protection from the *Islāmic state*, Jesus will not accept taxes from the people of the Book, he will accept only *Islām* or killing). Money will be in abundance so that nobody will accept it (because of Jesus' justice) and a single prostration to Allāh (in prayer) will be better than the whole world and whatever is in it.**"** [46]

There are many authentic *Ahādīth* relating to this event[47] . *Al-Qadi Ayyad* wrote: **"**The descent of Jesus, peace be upon him, and his killing of the *Dajjal*, is a true fact as far as *Ahlu Sunnah wal Jama'a* is concerned because of the authentic *Ahādīth* confirming those events. There is no item in the *Sharia*h or any intellectual reason to contradict them, and so we must confirm it as part of our faith. Some *Mu'tazilah*, and those who agree with them, have denied the veracity of those events by claiming that they are negated by the fact that Muhammad (peace be upon him) is the last Prophet, something which the entire *Ummah* of Muslims agree upon and to which there is ample evidence in the *Qur'ān* and *Sunnah*, as in Allāh's saying **"**he is: (the Last (end) of the Prophets)**"**, and the *Hadīth* in which the Messenger of Allāh (peace and blessings of Allāh be upon him) said: 'there will be no Prophet after me'. But this is a corrupt deduction. The descent of Jesus does not mean that he will bring with him a new Message and Law that will annul our *Shari'āh*, which all Muslims agree is the final Law valid until the Day of Judgment. Nothing to this effect is found in the *Ahādīth* or anywhere else. Indeed, the *Ahādīth* tell us that Jesus will come on earth to rule justly by the *Shari'āh* of *Islām*, reviving its aspects which have been neglected by the people.**"** [48]

3. The Appearance of *Ya'jūd* and *Ma'jūj* (Gog and Magog)

This sign is mentioned in the *Qur'ān* in the following verses:

[45] *Tafsīr Ibnu Kathīr*, Vol.1 Pg 577

[46] Agreed upon, see: *Al-Lu'lu; wal Marjān*, Vol. 1, Pg 31

[47] See *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 7, Pg 302; *Sahīr Muslim Bisharh an-Nawawī*, Vol 2, Pg 189; *Sunan at-Tirmidhī*, Vol.9, Pg 76; *Sunan Ibnu Mājah*, Vol. 2 and *Al-Fathu ar-Rabbani*, Vol. 2, Pg. 143, First Edition

[48] *Sahīr Muslim Bisharh an-Nawawī*, Vol 18, Pg 75-76

“Then he followed (another) way, Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: ‘O Dhul-Qarnain! Verily! Ya’jūj and Ma’jūj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?’ He said: ‘That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron,’ then, when he had filled up the gap between the two mountain-cliffs, he said: ‘Blow,’ till when he had made it (red as) fire, he said: ‘Bring me molten copper to pour over it.’ So they [Ya’jūj and Ma’jūj (Gog and Magog)] were made powerless to scale it or dig through it. (Dhul-Qarnain) said: ‘This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.’ ” [49]

“Until, when Ya’jūj and Ma’jūj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): ‘Woe to us! We were indeed heedless of this; nay, but we were Zālimūn (polytheists and wrong-doers, etc.).’ ” [50]

The following authentic *Ahādīth* also record the appearance of *Ya’jūj* and *Ma’jūj* (Gog and Magog):

Zaynab bint Jahsh narrated that one day the Prophet (peace and blessings of Allāh be upon him) came to her when he was in a state of fear and said, “ ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! Woe to the Arabs from the great evil which has approached (them). Today a hole has been opened in the dam of *Ya’jūj and Ma’jūj (*Gog and Magog) like this.’ The Prophet (peace and blessings of Allāh be upon him) made a circle with his index finger and thumb. *Zaynab bint Jahsh* added: I said, ‘O Allāh’s Messenger, shall we be destroyed though there will be righteous people among us?’ The Prophet (peace and blessings of Allāh be upon him) said: ‘Yes, if *Al-Khabath* (evil persons or deeds) increase.’ ” [51]

An-Nawwas Ibnu Sam’an reported a *Hadīth*, mentioned above, in which the Prophet (peace and blessings of Allāh be upon him) talked about the *Dajjal*, the descent of *Ēsa Ibn Maryam* (Jesus), and *Ya’jūj and Mājūj* (Gog and Magog). He (peace and blessings of Allāh be upon him said) said: “… and then Allāh will send *Ya’jūj and Mājūj* (Gog and Magog) and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: ‘There was once water there.’ ” [52]

There are many other authentic *Ahādīth* that mention *Ya’jūj and Mājūj* (Gog and Magog). All the accounts in the *Qur’ān* and *Sunnah* relating to them attest to the sure certain knowledge that this sinister people will appear on earth during the last years of its existence. Muslims must believe those accounts, while the time of their appearance, their descriptions and characteristics and their place of abode prior to the day of their appearance must be left unquestioned. Those are matters of *Ghā’ib* (unseen), known only to Allāh.

4. The Rising of the Sun from the West

This sign marks the beginning of the change Allāh will effect on the universe when the Hour comes. Its approach will be heralded by signs that are out of the ordinary happenings to which man is accustomed. The end of this life will include a complete change to the universe and its physical laws, as is mentioned by Allāh in many verses of the *Qur’ān*. Allāh is indeed able to cause the sun to rise from the west – it was He Who created it in the first place and caused it to rise every day from the east.

[49] *Qur’ā*n Chapter 18: 92 – 98
[50] *Qur’ān* Chapter 21: 96 – 97
[51] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 13, Pg. 91 onward
[52] *Sahīr Muslim Bisharh an-Nawawī*, Vol 18, Pg 68

The Prophet (peace be upon him) is reported, in a number of authentic *Ahādīth*, to have said that this will be the first sign of the end of life on earth. *Abdullāh Ibn Amru al-'As* heard the Messenger of Allāh say: **"**The first sign will be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which ever of the two happens first, the second one would follow immediately after that.**"** [53]

The above *Hadīth* reported by *Abū Hurayrah* explains that people will all believe in Allāh the moment they see this sign, but it will be too late for those who didn't believe before. Allāh says in the *Qur'ān*:

> **"***Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g. arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: 'Wait you! we (too) are waiting.'* **"** [54]

Many commentators wrote about this verse to the effect that: faith will be of no benefit to the *Kāfir* (disbeliever) once the sun appears from the west, neither will the sinners' repentance be of any use to him. Even those who were believers but did not undertake good works before this momentous event, their good deeds after its occurrence will count for nothing on the Day of Recompense. [55]

5. The Appearance of the Beast out from the Earth

This sign is mentioned in the *Qur'ān*, Allāh says:

> **"***And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayāt [Verses of the Qur'ān and Prophet Muhammad].* **"** [56]

The coming out of the earth of the beast is mentioned in many *Ahādīth*, some of which are authentic. None of these *Ahādīth* contains a description of this beast that will appear out of the earth just before the Hour. The attributes ascribed to it by some authors are based upon *Ahādīth* which are not authentic. Believers should not concern themselves with those details. The *Qur'ānic* text should suffice for them. The authentic *Ahādīth* only inform us about that beast's emergence out from the earth as a sign of the Hour. When the time when repentance is accepted is over, when everyone is judged according to their condition then will Allāh cause the beast to appear from the earth and talk to the people, signaling who is a believer and who is a disbeliever.

Although people are not accustomed to beasts talking, Allāh, the Creator, the Omnipotent, will enable it to do so. People will understand it and recognize that it is the extraordinary beast that signals the coming of the Hour whereas before that people did not believe in Allāh's signs or believe in the Day of Resurrection.

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[53] Narrated by *Muslim*, see *Fathu al-Bārī*, Vol. 11, Pg. 297
[54] *Qurān* Chapter 6: 158
[55] *Fathu al-Bārī*, Vol.11, Pg 297
[56] *Qurān* Chapter 27: 82

The Beginning of The Last Day

We must believe in what Allāh tells us in the *Qur'ān*, especially in the two *Sūrats* of *at-Takwir* and *al-Infitār* (*Sūrats* 81 and 82), about what happens on the last day on this earth and the beginning of the Day of Judgment. The verses inform us that the Last Day will start with an overwhelming change in the universe, when the sky will be rent asunder and the stars scattered away, the planets will collide and the earth will be shattered. The mountains will collapse and everything will be laid to waste and all that man knew in this existence will be utterly destroyed. Allāh says:

"*On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.*" [57]

This will be immediately preceded by the first blow of the trumpet by the angel *Israfīl*, upon Allāh's Command, when all those in the heaven and the earth will be swooned away except for those whom Allāh wills. [58] He says:

"*And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh will. Then it will blown a second time and behold, they will be standing, looking on (waiting).*" [59]

"*Then when the Trumpet will be blown with one blowing (the first one), and the earth and the mountains shall be removed from their places, and crushed with a single crushing, then on that Day shall the (Great) Event befall, and the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up*" [60]

Abū Hurayrah reported the Prophet (peace and blessings of Allāh be upon him) as saying: "Allāh will hold the whole earth, and roll up all the heavens in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?' " [61]

Resurrection

We also believe that Allāh will then command that the trumpet be sounded again, whereupon life returns to the dead. This is the Day of Resurrection. That is the return of people in body and soul to the form they were on this earth. Allāh will then cause people to rise from their graves, and the hypocrites and the disbelievers will say:

"*Woe to us! Who has raised us up from our place of sleep?* " [62]

To which the believers will reply by saying:

"*This is what the Most Beneficent (Allāh) had promised, and the Messengers spoke truth!*" [63]

The Gathering

We believe that the gathering will take place after people are resurrected and have risen from their graves. Allāh says:

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[57] *Qur'ān* Chapter 14 : 48
[58] See: *Fathu al-Bārī*, Vol. 11, Pg. 313
[59] *Qur'ān* Chapter 39:68
[60] *Qur'ān* Chapter 69: 13-16
[61] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 11, Pg. 313
[62] *Qur'ān* Chapter 36: 52
[63] *Qur'ān* Chapter 36: 52

"*The Day We shall gather the Muttaqūn (the pious) unto the Most Beneficent (Allāh), like a delegate (presented before a king for honour). And We shall drive the Mujrimūn (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water).*" [64]

After people are resurrected, Allāh will command the angels to drive all humanity to a predetermined place where they will gathered to await their judgments. They will be in the state in which they first came into this life, barefoot, naked and uncircumcised.

A'isha reported that the Prophet (peace and blessings of Allāh be upon him) said: " 'The people will be gathered barefoot, naked and uncircumcised.' *A'isha* said: 'O Allāh's Messenger! Will the men and the women look at one another?' He said, 'The situation will be too hard for them to pay attention to that' " [65]

Great affliction will then befall the gathered masses. *Al-Miqdad Ibnu al-Aswad* narrated: "I heard Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, the Prophet then pointed his hands towards his mouth." [66]

However, some people will be protected in the shade of Allāh. *Abū Hurayrah* and *Abū Sa'id al-Khudri* reported the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying: "Allāh will give shade to seven (types of people) on the Day when there will be no shade but His: (These seven types are:) **1)** A just ruler; **2)** A youth who has been brought up in the worship of Allāh (that is, he worships Allāh sincerely from childhood); **3)** One whose heart is attached to the mosques (that is, he prays the compulsory prayers in the mosque in congregation); **4)** Two people who love each other only for Allāh's sake and they meet and part only in Allāh's cause; **5)** One who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allāh; **6)** One who gives charitable gifts so secretly that his left hand does not know what his right hand has given (that is, nobody knows how much he has given in charity); **7)** One who remembers Allāh in seclusion and his eyes are then flooded with tears." [67]

When the affection increases and the distress of the situation becomes too great, people intercede with Allāh through the prophets and ask Allāh to relieve them of this hardship and hasten with the judgment. Each prophet will pass these interceders onto the next prophet until they reach the Messenger of Allāh, Muhammad (peace and blessings of Allāh be upon him), who will intercede on their behalf. Allāh will accept his intercession [68] and they will be dispatched to their judgments.

The Recompense of Deeds

We are required to believe that on the Last Day people will be recompensed for all what they gained in this world, good and evil. Allāh says in the *Qur'ān*:

"*On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.*" [69]

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[64] *Qur'ān* Chapter 19 : 85 - 86
[65] *Sahīr Muslim Bisharh an-Nawawī*, Vol 17, Pg 192 – 193 and *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol.11, Pg 325
[66] *Sahīr Muslim Bisharh an-Nawawī*, Vol 17, Pg 196
[67] *Sahīr Muslim Bisharh an-Nawawī*, Vol 7, Pg 120, 121,122
[68] This is the great intercession (*Shafā'a*) given to our Prophet Muhammad (peace and blessings of Allāh be upon him) of all his brother Prophets and Messengers (peace be upon them all). See: *Sharh al-Aqīdah at-Tahāweyyah*, Pg 252, 253, and *Ahādīth* regarding the intercession
[69] *Qur'ān* Chapter 24 : 25

"*Whosoever brings good (Islāmic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.*" [70]

The Prophet (peace and blessings of Allāh be upon him) quoted Allāh as saying: "My servants, these deeds of yours, which I am recording for you, I shall reward you for them. So he who finds good should praise Allāh and he who does not find it should not blame anyone but himself." [71]

Presentation And Reckoning

Recompense takes place following a fair trial in which people will be presented to their Lord. Evidence and arguments for and against them will be put forward; they will be presented with the records of their deeds and will read their records. We are informed of those events (the presentation and bringing to account, and the reading of the record) in the *Qur'ān* and *Sunnah* and they are further confirmed by the consensus of the scholars of this *Ummah*. They are true and will surely occur on the Last Day and we must believe in them without question.

We are told about the presentation in the following verses:

"*Then on that Day shall the (Great) Event befall, and the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up, and the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgment, not a secret of you will be hidden.*" [72]

"*And they will be set before your Lord in (lines as) rows, (and Allāh will say): 'Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).'*" [73]

Every Muslim must believe that each human being will be presented to Allāh and judged directly by Him without any intermediaries. On the authority of *Adi Ibn Hatim*, the Prophet (peace and blessings of Allāh be upon him) said: "There will be none among you but will be addressed by Allāh on the Day of Resurrection, without there being an interpreter between him and Allāh. He will look and see nothing ahead of him, and then he will look again in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one-half of a date (to give in charity)" [74]

Presentation also includes the exposing of a person's deeds. Each individual will learn of his sins. If he is of the people to be saved, he will receive his record with the right hand. Allāh will forgive his sins and let him enter Paradise, without discussing his account or tormenting him in the Hell Fire.

As for those whose transgressions were many, they will receive their records from behind their backs. They will be brought to account and questioned about every great and small action. *Aisha* reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished. *Aisha* asked: 'Doesn't Allāh say: As for him who will be given his Record in his right hand, he will surely receive an easy reckoning?' The Prophet (peace and blessings of Allāh be upon him) replied: 'It is about just the presentation of accounts. But whoever is questioned about his accounts, he will be punished.' " [75]

[70] *Qur'ān* Chapter 28 : 84
[71] This is extracted from a long *Hadīth Qudsi* reported by *Muslim* – See: *Riyād as-Sālihīn,* Pg. 62, 63.
[72] *Qur'ān* Chapter 69: 15 – 18
[73] *Qur'ān* Chapter 18: 48
[74] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol.11, Pg 340
[75] *Sīr al-Bukhārī,* Vol.11, Pg 138

We must also believe that people will take record of their deeds in their hands on the Day of Resurrection and read them. Anyone denying this fact should be considered a *Kāfir*. Allāh says in the *Qur'ān*:

> **"***And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): 'Read your book. You yourself are sufficient as a reckoner against you this Day.'* **"** [76]

> **"***O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did). Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, He will invoke (his) destruction, And shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)! Yes! Verily, his Lord has been ever beholding him!***"** [77]

What is meant by the records which people will read are the scrolls which the angels have used to record their deeds in this life[78] . One of the foundations of faith is to believe in everything Allāh has told us about the angels, including their protection of human beings and the recording of all man's actions and words. These are the angels referred to in the following verses

> **"***When the heaven is cleft asunder. And when the stars have fallen and scattered; And when the seas are burst forth (got dried up); And when the graves are turned upside down (and they bring out their contents); (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together. Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (honourable) Kātibīn writing down (your deeds), They know all that you do.***"** [79]

> **"***This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).***"** [80]

This bringing to account takes place before the time the people leave the place of gathering. It involves a confrontation with their actions, words and beliefs, good and evil, after they have taken their records in their hands. They will learn of their deeds, what is owed to them and what they owe by way of recompense. Allāh says:

> **"***Then to their Lord is their return and He shall then inform them of all that they used to do.***"** [81]

People vary in the way they are brought to account. Some face an easy reckoning. Their deeds will be presented to them. They will be confronted with their sins, without anyone else being privy to this disclosure, following which they will be forgiven and, upon the Command of Allāh, taken to Paradise.

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[76] *Qur'ān* Chapter 17: 13 – 14
[77] *Qur'ān* Chapter 84 : 6 – 15
[78] *Sharh al-Bay jurī Ala Jawharat at-Tawhīd*
[79] *Qur'ān* Chapter 82 : 1 – 12
[80] *Qur'ān* Chapter 45 : 29
[81] *Qur'ān* Chapter 6 : 108

Others will be questioned. They will be asked about even the smallest of their deeds and asked to present their excuses and reasons, neither of which will be accepted. They will meet their terrible end along with the people of Hell-Fire. Allāh will command the announcer to call out their evil deeds and expose them before all humanity.

Every Muslim believer should bring himself to account before he faces his reckoning on the Day of Judgment. We must hasten to perform good deeds before it is too late. It is our duty to believe in the reckoning and prepare ourselves for it. Allāh tells us in the *Qur'ān*:

> "*And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.*" [82]

The Prophet (peace and blessings of Allāh be upon him) said: "A servant of Allāh will remain standing on the Day of Judgment till he is questioned about his age and how he spent it; about his knowledge and how he utilized it; about his wealth from where he acquired it and in what (activities) he spent it; and about his body as to how he used it?" [83]

From the authentic *Ahādīth* we know that there are people from the *Ummah* of Prophet Muhammd (peace and blessings of Allāh be upon him) who Allāh will favour. They will be exempt from the reckoning and allowed to enter directly into Paradise without experiencing the Hell-Fire. *Abū Hurayrah* reported that the Prophet (peace and blessings of Allāh be upon him) said: "From my followers seventy thousand will enter Paradise without being brought to account." [84]

As for the way in which the reckoning takes place, we believe what is mentioned about it in the *Qur'ān* and *Sunnah* without adding or subtraction, or asking more than we have been told. We believe that Allāh reminds every person of his good and evil deeds in this world, and all the witnesses He brings against them will deliver their testimony. [85] The earth will deliver its testimony, as Allāh tells us in the *Qur'ān*:

> "*When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens, and man will say: 'What is the matter with it?' That Day it will declare its information (about all what happened over it of good or evil). Because your Lord has inspired it. That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.*" [86]

Abū Hurayrah reported that the Prophet (peace and blessings of Allāh be upon him) recited the verse: (That day it will declare its information) and enquired: "Do you know what is its information?" His companions submitted: "Allāh and His Messenger know better." He (peace and blessings of Allāh be upon him) said: "Its information is that it shall testify against every man and woman relating to what he or she did on Earth. It will say that he or she did this and this on such and such day. This will be its information." [87]

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[82] *Qur'ān* Chapter 21 : 47
[83] Reported by *Tirmidhī* who said this *Hadīth* is *Hasan Sahīr*. See *Sahīr Tirmidhī Bisharh Ibn al-Arabi*, Vol. 9, Pg. 253
[84] *Sahīr Muslim Bisharh an-Nawawī*, Vol 3, Pg 88
[85] *Mahmud Khattāb as-Sabki* said: You should know that eleven witnesses will testify against the sinner at this Day: the tongue, the hands, the feet, the ears, the eyes, the skin, the earth, the night, the day, the angels and money, and then *Mahmud Khattāb as-Sabki* brought a number of verses and *Ahādīth* to support his claim. See *Ad-Din al-Khālis*, Vol.1, Pg 105 onward
[86] *Qur'ān* Chapter 99
[87] Reported by *Tirmidhī*, he said this *Hadīth* is *Hasan Gharīb*, see *Sahīr Tirmidhī Bisharh al-Arabi*, Vol.9, Pg 260

We also believe that the body will testify against its owner and recount all his deeds, in accordance with what Allāh tells us in the *Qur'ān*:

> **"***And (remember) the Day that the enemies of Allāh will be gathered to the Fire, so they will be collected there (the first and the last). Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, 'Why do you testify against us?' They will say: 'Allāh has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return.' And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allāh knew not much of what you were doing.***"** [88]

And we also believe in what the Prophet (peace and blessings of Allāh be upon him) said about Allāh's mercy towards His faithful worshippers, as opposed to (the punishment meted out to) the disbelievers. The believer will be alone in the company of Allāh, where he will admit his sins in privacy and he does not ask question.

Abdullāh Ibn Umar reported that the Prophet (peace and blessings of Allāh be upon him) said about the sheltering of the believer's sins: **"**Allāh will bring a believer near Him and shelter him with His Screen and ask him, 'Did you commit such-and-such sins?' He will say, 'Yes, my Lord.' Allāh will keep on asking him until he has confessed all his sins and will think that he is ruined. Allāh will say, 'I screened your sins in the world and I forgive them for you today'. And then he will be given the book of his good deeds. The evil acts of disbelievers and hypocrites will be exposed publicly and witnesses will say: These are the ones who lied against their Lord. No doubt! The curse of Allāh is upon the wrong-doers.**"** [89]

The Fount (*al-Hawd*)

We must believe in what the Prophet (peace and blessings of Allāh be upon him) said about the fount which Allāh has bestowed upon him and his people. The *Ahādīth* relating to it are well-known and have been recounted by more than thirty of the *Sahabah* (Companions of the Prophet). [90]

The first to drink from it will be the Prophet (peace and blessings of Allāh be upon him), followed by his *Ummah*, while the disbelievers and a group of disobedient people and those who commit of major sins [91] will be barred from it. This will take place after the gathering, the presentation, reckoning, and reading of the records.

The Messenger of Allāh (peace and blessings of Allāh be upon him) said: **"**I am your predecessor at the *Kawthar* (a river in Paradise), and whoever will come to it will drink from it, and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them. I will say, 'those people are from me'. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!' **"** [92]

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[88] *Qur'ān* Chapter 41: 19 - 22
[89] Agreed upon, see *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol.13, Pg 407-408
[90] See: *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 250; *Sharh an-Nawawī Ala Sahīr Muslim*, Vol.15, Pg. 53; *Sharh al- Aqīdah al-Wāsitiyyah*, Pg. 115
[91] *Ad-Din al-Khālis*, Vol.1, Pg.111
[92] *Sharh an-Nawawī Ala Sahīh Muslim*, Vol. 15, Pg. 53, 54, and *Alu Lu' Wal Marjān*, Pg. 603

Uqbah Ibn Amir reported that: **"**The Prophet (peace and blessings of Allāh be upon him) one day went out and offered the funeral prayer for the martyrs of *Uhud*, he then mounted the pulpit and said, 'I will pave the way for you as your predecessor and will be a witness over you. By Allāh! I see my *Haud* (fount) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after my death, but I am afraid that you will fight one another for the worldly things.**"** [93]

Asma bint Abū Bakr narrated that that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: **"**I will be standing at the *Haud* so that I shall see those from among you will come to me; and some people will be taken away from me, and I shall say, 'O Lord, (they are) from me and my followers.' Then it will be said, 'Did you notice what they did after you? By Allāh, they turn their backs (as renegades)' **"** [94]

We believe in the *Haud* as described by the Prophet (peace and blessings of Allāh be upon him), without addition or subtraction. The author of *Sharh al-Aqīdah at-Tahāwiyyah* wrote: **"**The *Ahādīth* describing the *Haud* give us the following outlines of it: it is a honorable source, great in size, supplied by *Kawthar* river with drink from Paradise which is whiter than milk, colder than ice, sweeter than honey, of a scent more pleasant than musk. It is very wide, equal in length and width, and it takes a month to cross any of its corners on foot. Some *Ahādīth* tell us that the more which is drunk from it, the wider and fuller it becomes: Glory be to the Creator for Whom nothing is impossible.**"** [95]

Abdullāh Ibn Amru narrated that the Prophet (peace and blessings of Allāh be upon him) said: **"**My *Haud* is (so large that it takes) a month's journey to cross it. It's water is whiter than milk, and its smell is nicer than musk (a kind of perform), and its drinking cups are (as numerous) as the stars in the sky; and whoever drinks from it will never be thirsty.**"** [96]

Believing the many *Ahādīth* that described the *Haud* is a duty upon every Muslim. *Al-Qadi 'Ayyad* wrote: **"**The *Ahādīth* relating to the *Haud* is true. Believing its account is a duty and a cornerstone of faith. Its existence as described is agreed upon by *Ahlu Sunnah wal Jama'ah*. It should not be subjected to interpretation or disagreement. Those *Ahādīth* come to us on the authority of a great number of the honorable *Sahabah* (companions of Prophet Muhammad). *Muslim* reported it on the authority of *Ibn Amr Ibn al-'As*, *Aisha*, *Umm Salmah*, *Uqbah Ibn Amir*, *Ibn Mas'ūd*, *Hudhayfah*, *Harithah Ibn Wahb*, *al-Mustawrad*, *Abū Dhir*, *Thawban*, *Anas*, and *Jabir Ibn Samrah*. Others reported it on the authority of *Abū Bakr as-Siddiq*, *Zayd Ibn Arqam*, *Abū Amamah*, *Abdullāh Ibn Zayd*, *Abū Barzah*, *Suwayd Ibn Habalah*, *Abdullāh Ibn al-Sinbahi*, *al-Bara' Ibn Azib*, *asma' bint Abū Bakr*, *Khawlah bint Qays*, and others besides (these). Even a portion of those names should suffice for this *Hadīth* to be considered as *Mutawatar* [97] .**"** [98]

Furthermore, some authentic *Ahādīth* tell us that there is a *Haud* for each Prophet on the Last Day, and that the *Haud* of the Prophet (peace and blessings of Allāh be upon him) is the greatest, sweetest and most frequented of them all. [99]

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[93] Agreed upon, see *Sahīr al-Bukhārī*, the Book of Funeral, and *Sharh an-Nawawī Ala Sahīh Muslim*, Vol. 15, Pg. 57
[94] *Sharh an-Nawawī Ala Sahīh Muslim*, Vol. 15, Pg. 55
[95] *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 251
[96] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol.11, Pg. 396-398; *Sharh an-Nawawī Ala Sahīh Muslim*, Vol. 15, Pg. 55
[97] *Hadīth Muthawatar* is a *Hadīth* reported by a section of authorities for whom it is practically not possible to agree upon a lie from the first *Sanad* to the last because this section should not omit any section of the sections of the *Sanad*
[98] *Sharh an-Nawawī Ala Sahīh Muslim*, Vol. 15, Pg. 53
[99] See: *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 151, *sharh al-Bayjuri Ala al-Jawharat*, Pg. 223, and Ad-Din al-Khālis, Vol. 1, Pg. 111

The Scale

We must believe in what Allāh and His Messenger (peace and blessings of Allāh be upon him) have told us about people's good and evil deeds being weighed on the Day of Judgment with a scale, to demonstrate the Justice of Allāh. Allāh, the Exalted and Glorious is He, says:

> "*And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.*" [100]

> "*And the weighing on that day (Day of Resurrection) will be the true (weighing)*. *So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.).*" [101]

> "*Then as for him whose balance (of good deeds) will be heavy, He will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hawiyah (pit, i.e. Hell). And what will make you know what it is? (It is) a hot blazing Fire!*" [102]

The *Ahādīth* tell us that it is a real scale, with two plates, and that Allāh transforms peoples' deeds into objects with weights whereupon the good deeds will be placed on one side and the evil ones on the other. [103]

The weighing of deeds takes place after the reckoning is over. Reckoning is meant to decide the deeds carried out by the servant in this life, and weighing shows their value and decides the commensurate recompense [104] . However, weighing is not carried out for prophets and angels and those whom Allāh has exempted from reckoning. [105]

The Bridge (*as-Sirāt*)

We believe that after the reckoning and weighing, people will pass over the bridge known as '*as-Sirāt*' set across the Hell-Fire.

Everyone will pass over this bridge: prophets and honorable worshippers, believers and disbelievers, those who face the reckoning and those who don't. Those who adhered to the straight path of Allāh, His true religion, in this life will walk straight across the bridge on the Last Day. Some of the authentic *Ahādīth* tell us that the ease with which people cross that bridge depends on the amount of good deeds they performed in this life. Some pass like meteorites, others like the wind, or as fast as the eye can blink, or as though they were wading through sand, while those with the fewest good deeds take one step and stumble the next and the Fire will touch their sides. When they have all passed along, they will say to the Fire: "Praise be to Allāh who saved us from you, after showing you to us. He has given us what He gave no other people." [106]

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[100] *Qur'ān* Chapter 21: 47
[101] *Qur'ān* Chapter 7: 8 – 9
[102] *Qur'ān* Chapter 101: 6 – 11
[103] *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 472, and *Sharh al- Aqīdah al-Wāsitiyyah*, Pg. 123, *Muhammad Khalil Harrās*, and *Ad-Din al-Khālis*, Vol. 1, Pg. 167
[104] Quoted from *al-Qurtubi* by the author of *Sharh al-Aqīdah at-Tahāwiyyah*
[105] *Sharh al-Bayjuri Ala al-Jawharat*, Pg. 215
[106] *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 470, and *Sharh al- Aqīdah al-Wāsitiyyah*, Pg. 126, *Muhammad Khalil Harrās*

A number of authentic *Ahādīth* were mentioned with regard to *as-Sirāt*. *Al-bukhārī* and *Muslim* narrated on the authority of *Abū Hurayrah*: **"**The people said, 'O Allāh's Apostle! Shall we see our Lord on the Day of Resurrection?' Prophet Muhammad (peace and blessings upon Him) replied, 'Do you have any doubt in seeing the full moon on a clear (not cloudy) night?' They replied, 'No, O Allāh's Apostle!' He said, 'Do you have any doubt in seeing the sun when there are no clouds?' They replied in the negative.

He said, 'You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allāh will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allāh will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allāh will call them, and *As-Sirāt* (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allāh! Save us. O Allāh Save us.'

There will be hooks like the thorns of *Sa'dan* in Hell. Have you seen the thorns of *Sa'dan*?' The people said, 'Yes.' He said, "These hooks will be like the thorns of *Sa'dan* but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allāh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allāh has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons.

The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allāh had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allāh! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allāh will ask him, "Will you ask for anything more in case this favor is granted to you?' He will say, "No by Your (Honor) Power!" And he will give to his Lord (Allāh) what he will of the pledges and the covenants.

Allāh will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allāh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allāh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allāh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.'

Then he will give to his Lord what He will of the pledges and the covenants. Allāh will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allāh wills and then will say, 'O my Lord ! Let me enter Paradise.' Allāh will say, May Allāh be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.'

So Allāh will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allāh will say, 'Request more of such and such things.' Allāh will remind him and when all his desires and wishes; have been fulfilled; Allāh will say "All this is granted to you and a similar amount besides."

Abū Said Al-Khudri, said to *Abū Hurairah*, ' Allāh's Apostle said, "Allāh said, 'That is for you and ten times more like it.' "*Abū Hurayrah* said, "I do not remember from Allāh's Apostle except (his saying), 'All this is granted to you and a similar amount besides." *Abū Said* said, "I heard him saying, 'That is for you and ten times more the like of it." **"** [107]

We are told in the *Qur'ān* that all humanity will pass over '*as-Sirāt*'.

"*There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.***"** [108]

The Prophet (peace and blessings of Allāh be upon him) said: **"**Allāh willing, the people of the Tree (those who gave allegiance under it) will never enter the Fire of Hell. *Hafsah* then quoted the above verse. Thereupon the Prophet (peace and blessings of Allāh be upon him) said: Allāh, the Exalted and Glorious, has said:

"*Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the Zālimūn (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).***"** [109]

The Prophet (peace and blessings of Allāh be upon him) indicates here that passing over the Hell-fire does not mean entering it. For everybody passes over it on the bridge (*as-Sirāt*), the believers delivered by Allāh, and the *Zālimūn* left in it on their knees.

Once the believers have passed over the Hell-Fire, they will be held on a little bridge between it and Paradise. There, they will retaliate against one another for injustices that passed between them in this life. Once this settling of personal accounts ceases, they will be allowed into Paradise. *Abū Sa'id al-Khudri* reported Allāh Messenger (peace and blessings of Allāh be upon him) as saying: **"**When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge between Hell and Paradise where they will retaliate against one another for the injustices done among them in the world, and when they are purified of all their sins, they will be admitted to Paradise. By Him in Whose Hands the life of Muhammad is, everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.**"** [110]

Intercession

With regard to the intercession that will take place in the Hereafter, it is of two types: **(a)** Intercession which is exclusively to Prophet Muhammad (peace and blessings of Allāh be upon him) and **(b)** Intercession which the Prophet (peace and blessings of Allāh be upon him) as well as other Prophets, angels and the believers will have a share.

The First type of Intercession

This is an exclusive intercession, which will be granted only to the Messenger (peace and blessings of Allāh be upon him), and no one else in creation will have a share in that with him. This is of various kinds:

1) The greater intercession

This is the station of praise and glory (*al-maqām al-mahmūd*) which Allāh has promised to him, when He said:

[107] *al-Bukhārī*, Volume 1, Book 12, Number 770
[108] *Qur'ān* Chapter 19 : 71
[109] *Qur'ān* Chapter 19 : 72, and the *Hadīth* is narrated by *Imam Muslim*, see *Sharh an-Nawawī Ala Sahīh Muslim*, Vol. 16, Pg. 57
[110] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol.11, Pg. 336

"And in some parts of the night (also) offer the Salāt (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (Tahajjud optional prayer Nawāfil) for you [O Muhammad). It may be that your Lord will raise you to Maqām Mahmūd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)" [111]

What this intercession means is that he will intercede for all of mankind when Allāh delays the Reckoning and they have waited for so long in the place of gathering on the Day of Resurrection. Their distress and anxiety will reach a point where they can no longer bear it, and they will say, "Who will intercede for us with our Lord so that He will pass judgment amongst His slaves?" and they will wish to leave that place. So the people will come to the Prophets, each of whom will say, "I am not able for it," until when they come to our Prophet (peace and blessings of Allāh be upon him), he will say, "I am able for it, I am able for it." So he will intercede for them, that judgment may be passed. This is the greater intercession, and it is one of the things that belong exclusively to the Prophet (peace and blessings of Allāh be upon him).

There are many authentic *Ahādīth* which speak of this intercession, such as the *Hadīth* narrated by *al-Bukhāri* in his *Sahīh* (1748) from *Ibn 'Umar* (may Allāh be pleased with him): "The people will fall on their knees on the Day of Resurrection, each nation following its Prophet, saying, 'O So and so, intercede!' until intercession is granted to the Prophet (peace be upon him). On that Day Allāh will raise him to a station of praise and glory."

2) Intercession for the people of Paradise to enter Paradise

It was narrated that *Anas ibn Mālik* said: "The Messenger of Allāh (peace be upon him) said: 'I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, 'Who are you?' I will say, 'Muhammad.' He will say, 'I was commanded not to open it for anyone before you.' " [112]

According to another report narrated by *Muslim* (332), "I will be the first one to intercede concerning Paradise."

3) The intercession of the Messenger (peace upon him) for his uncle, *Abū Tālib*

It was narrated from *Abū Sa'īd al-Khudri* (may Allāh be pleased with him) that mention was made of his uncle *Abū Tālib* in the presence of the Messenger of Allāh (peace and blessings of Allāh be upon him). He said, "Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in a shallow part of the Fire which will come up to his ankles and cause his brains to boil." [113]

4) His intercession so that some people of his *Ummah* will enter Paradise without being brought to account

This kind of intercession was mentioned by some of the scholars, who quoted as evidence the lengthy *hadīth* of *Abū Hurayrah* concerning intercession, in which it says: "Then it will be said, 'O Muhammad, raise your head; ask, it will be given to you; intercede, your intercession will be accepted.' So I will raise my head and say, 'My *Ummah*, O Lord; my *Ummah*, O Lord; my *Ummah*, O Lord.' It will be said, 'Admit those among your *Ummah* who are not to be brought to account through the right-hand gate of Paradise. They will share the other gates with the people of other nations.'" [114]

[111] *Qur'ān* Chapter 17 : 79
[112] Narrated by *Muslim*, 333
[113] Narrated by *al-Bukhārī*, 1408; *Muslim*, 360
[114] Narrated by *al-Bukhārī*, 4343; *Muslim*, 287

The Second type of Intercession

This is a general intercession. This will be granted to the Messenger (peace and blessings of Allāh be upon him) and others – Angels, Prophets and Righteous people – will share in it as Allāh wills. This is of various kinds:

1) Intercession for some people who have entered Hell, that they might be brought forth from it. There is a great deal of evidence for this, for example:

The *marfū' hadīth* of *Abū Sa'īd al-Khudri* (may Allāh be pleased with him) in *Sahīh Muslim* (269): **"**By the One in Whose hand is my soul, none of you can be more insistent in asking Allāh to restore his rights against his opponent than the believers who will ask Allāh, on the Day of Resurrection, (to grant them the power of intercession) for their brothers who are in the Fire. They will say, 'Our Lord, they used to fast with us and pray and perform *Hajj*.' It will be said to them, 'Bring out those whom you recognize, so the Fire will be forbidden to burn them.' So they will bring out many people… And Allāh will say: 'The angels have interceded, and the Prophets have interceded, and the believers have interceded. There is none left but the Most Merciful of those who show mercy.' Then He will seize a handful of the Fire and bring forth from it people who never did anything good.**"**

2) Intercession for people who deserve Hell, that they may not enter it. This may be indicated by the words of the Prophet (peace and blessings of Allāh be upon him): **"**There is no Muslim who dies and forty men who associate nothing with Allāh pray the funeral prayer for him, but Allāh will accept their intercession for him.**"** [115] For this intercession happens before the deceased enters Hell, and Allāh will accept their intercession concerning that.

3) Intercession for some of the believers who deserve Paradise, that they may be raised in status in Paradise. For example, *Muslim* (may Allāh have mercy on him) narrated that the Prophet (peace and blessings of Allāh be upon him) prayed for *Abū Salamah* and said: **"**O Allāh, forgive *Abū Salamah* and raise his status among those who are guided, and take good care of his family that he has left behind. Forgive us and him, O Lord of the Worlds, make his grave spacious for him and illuminate it for him.**"** [116]

<u>Conditions for Intercession</u>

The evidence indicates that intercession in the Hereafter will only happen if the following conditions are met:

1) Allāh must approve of the one for whom intercession is made

This is because Allāh says:

"*And they cannot intercede except for him with whom He is pleased***"** [117]

This implies that the one for whom intercession is made must be a believer in *Tawhīd*, because Allāh is not pleased with the *mushrikīn*. In *Sahīh al-Bukhāri* (*hadīth* no. 97) it is narrated from *Abū Hurayrah* (may Allāh be pleased with him) that he said: **"**It was said, 'O Messenger of Allāh, who will be the most blessed of people by your intercession of the Day of Resurrection?' The Messenger of Allāh (peace and blessings of Allāh be upon him) said: **"**I thought, *Abū Hurayrah*, that no one would ask me about this *hadīth* before you, because I have seen how keen you are to learn *hadīth*. The people who will be most blessed by my intercession on the Day of Resurrection are those who say *Lā ilāha ill-Allāh* sincerely from the heart.'**"**

[115] Narrated by *Muslim*, 1577
[116] *Muslim* 1528
[117] *Qur'ān* Chapter 21: 28

2) Allāh must give permission to the intercessor to intercede

This is because Allāh says:

> "*Who is he that can intercede with Him except with His Permission?*" [118]

3) Allāh must approve of the intercessor

This is because Allāh says:

> "*…whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with*" [119]

And the Messenger (peace and blessings of Allāh be upon him) has stated that those who curse much will not be intercessors on the Day of Resurrection, as *Muslim* narrated in his *Sahīh* that *Abū'l-Darda'* (may Allāh be pleased with him) said: "I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) say, 'Those who curse much will not be witnesses or intercessors on the Day of Resurrection.' " [120]

Paradise and Hell

In addition to all of the above, we believe in the existence of Paradise and Hell, that they are two of Allāh's creations which He has as reward and punishment, and that they existed before mankind were created, exist today and will exist for eternity. Allāh says about Hell:

> "*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.*" [121]

> "*On the Day when We will say to Hell: 'Are you filled?' It will say: 'Are there any more (to come)?'* " [122]

Allāh also tells us about some of the contents of the Hell-fire.

> "*Is that (Paradise) better entertainment or the tree of Zaqqūm (a horrible tree in Hell)? Truly We have made it (as) a trail for the Zālimūn (polytheists, disbelievers, wrong-doers, etc.). Verily, it is a tree that springs out of the bottom of Hell-fire, The shoots of its fruit-stalks are like the heads of Shayātin (devils); Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqūm in their bellies).*" [123]

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[118] *Qur'ān* Chapter 2 : 255
[119] *Qur'ān* Chapter 53 : 26
[120] *Sahīh Muslim*, *Hadīth* no. 4703
[121] *Qur'ān* Chapter 66 : 6
[122] *Qur'ān* Chapter 50: 30
[123] *Qur'ān* Chapter 37: 62 – 67

The Prophet (peace be upon him) described Hell in the following *Hadīth*: " 'Your (ordinary) fire is one of seventy parts of the (Hell) Fire.' Someone asked, 'O Allāh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers),' Allāh's Messenger (peace and blessings of Allāh be upon him) said: 'The (Hell) Fire, has sixty nine more parts than the ordinary (worldly) fire, each part is as hot as this (worldly) fire.' " [124]

The Prophet (peace be upon him) also told us about the lightest punishment to be found in Hell: "The person who will have the least punishment of the people of Hell-Fire on the Day of Resurrection will be a man under whose instep a smouldering ember will be placed so that his brain will boil because of it." [125]

Allāh mentions a great deal about the bliss of Paradise in the *Qur'ān*:

> "*Verily! The Muttaqūn (pious), will be in place of Security (Paradise). Among Gardens and Springs; Dressed in fine silk and (also) in thick silk, facing each other, So (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security; They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, as a Bounty from your Lord! That will be the supreme success!*" [126]

> "*And Paradise will be brought near to the Muttaqūn (pious) not far off. (It will be said): 'This is what you were promised, - (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with Allāh (by obeying Him in all what He has ordered, and worship none but Allāh Alone, i.e. follow Allāh's Religion, Islāmic Monotheism). Who feared the Most Beneficent (Allāh) in the Ghā'ib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism), 'Enter you therein in peace and security; this is a Day of eternal life!' There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).*" [127]

> "*Verily, the Muttaqūn (pious) will be in Gardens (Paradise), and Delight. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 'Eat and drink with happiness because of what you used to do.' They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Houris (female, fair ones) with wide lovely eyes. And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. And We shall provide them with fruit and meat, such as they desire. There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vague talk between them), and free from sin (because it will be legal for them to drink). And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.*" [128]

The Prophet (peace and blessings of Allāh be upon him) said about the bliss to be found in Paradise: "Allāh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.' Recite if you will: (*No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do*)" [129]

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[124] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 6, Pg. 256, 257, and *Al-Muwatta*, Pg. 614
[125] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 11, Pg. 361
[126] *Qur'ān* Chapter 44: 51 – 57
[127] *Qur'ān* Chapter 50 : 31 – 35
[128] *Qur'ān* Chapter 52 : 17 – 24
[129] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 6, Pg. 247

We also believe in the conversation and calling that will take place between the people of Hell and the people of Paradise as reported in the *Qur'ān*:

> **"***And the dwellers of Paradise will call out to the dwellers of the Fire (saying): 'We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?' They shall say: 'Yes.' Then a crier will proclaim between them: 'The Curse of Allāh is on the Zālimūn (polytheists and wrongdoers, etc.),' those who hindered (men) from the Path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.***"** [130]

Then Allāh says:

> **"***And the dwellers of the Fire will call to the dwellers of Paradise: 'Pour on us some water or anything that Allāh has provided you with.' They will say: 'Both (water and provision) Allāh has forbidden to the disbelievers.'* **"** [131]

Eternity of Paradise and Hell-Fire

The eternity of Paradise and the Hell-Fire, the everlasting abode of the believers in the first and the disbelievers in the second, has been mentioned repeatedly in many parts of the *Qur'ān* whenever Paradise and Hell are mentioned. Allāh's Messenger (peace and blessings of Allāh be upon him) said: **"**When the people of Paradise are taken to Paradise and the people of Hell are taken to Hell, death will be brought to a place between Paradise and Hell and it will be slaughtered. An announcer will call, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Thereupon the joy of the people of Paradise will increase and the sorrow of the people of Hell will increase.**"** [132]

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[130] *Qur'ān* Chapter 7 : 44 – 45
[131] *Qur'ān* Chapter 7 : 50
[132] *Sahīr al-Bukhārī Mā Fathi al-Bārī*, Vol. 11, Pg. 351

CHAPTER 6: BELIEF IN AL-QADĀ-WAL-QADAR

The belief in *Al-Qadar* (Divine Decree) is one of the pillars of *Ēmān* (faith). It is the sixth pillar. Therefore, whoever disbelieves in Allāh's *Al-Qadar* (Divine Decree) is a disbeliever.

We again refer to the *hadīth* of *Umar Ibn al-Khatāb* who related that the Prophet (peace and blessings of Allāh be upon him) was asked by *Jibraīl* about *Ēmān* (faith), the Prophet (peace and blessings of Allāh be upon him) said about *Ēmān* (faith): **"**(It means) the belief in **(1)** Allāh **(2)** His Angels **(3)** His Books **(4)** His Messengers **(5)** and the Last Day; and **(6)** belief in *Al Qadā wal Qadar* (Divine Pre-ordainment) good or bad**"**

The Defination of Al-Qadā wal-Qadar

Scholars have differed in their definition of *Al-Qadā wal-Qadar*. Some have considered them one entity, and some have defined *Al-Qadā* separately from *Al-Qadar*. Those who defined it as a separate entity said:

"*Al-Qadar* is Allāh's Knowledge of the future condition of His creation**"** [1]

"*Al-Qadā* is Allāh's creation of everything in accordance with His Knowledge and Will.**"**

Those who have defined *Al-Qadā wal-Qadar* as one entity said about *Al-Qadar*: **"**It is the well-planned system established by Allāh for this existence, the general laws, and the rules by which He linked the causes with its effects**"** [2]. In this treatise, we'll be adopting the definition of *Al-Qadā wal-Qadar* as one entity. This definition is referred to in many verses of the *Qur'ān* where *Al-Qadar* is mentioned. Allāh says:

"*Everything with Him is in (due) proportion.***"** [3]

"*And there is not a thing, but its (source and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.***"** [4]

"*Verily, We have created all things with Qadar***"** [5]

When asked about *Al-Qadar*, *Imām Ahmad* gave a beautiful answer saying: **"***Al-Qadar* is the Ability of the Most Beneficient**"**. This definition by *Imām Ahmad*, may Allāh have mercy upon him, is sufficient, satisfactory and un-equivocal. *Al-Qadar* is what Allāh decides. The evidences are numerous. Here are some:

"*Say you (O Muhammad): 'Indeed the affair belongs wholly to Allāh.'* **"** [6]

"*And to Him return all affairs (for decision).***"** [7]

"*So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things.***"** [8]

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[1] *Tabsīt al-Aqāid al-Islāmiyyah*, Pg. 77, *Hasan Ayub*
[2] A*l-Aqāid al-Islāmiyyah*, Pg. 95, *Sayyid Sabiq*
[3] *Qur'ān* Chapter 13 : 8
[4] *Qur'ān* Chapter 15 : 21
[5] *Qur'ān* Chapter 54 : 49
[6] *Qur'ān* Chapter 3 : 154
[7] *Qur'ān* Chapter 11 : 123
[8] *Qur'ān* Chapter 36 : 83

"Disposing the affair of all things. No intercessor (can plead with Him) except after His Leave."[9]

There are other verses which indicate that nothing can happen in the universe without His Permission and Will. In fact, the doctrine of *Al-Qadar* is based primarily on the belief in Allāh's Attributes and Beautiful Names: Knowledge, Ability, Will. Allāh says:

"He is the All-Knower of everything"[10]

"He is Able to do all things."[11]

"He does what He intends (or wills)."[12]

At-Tahāwī said: "Everything happens according to His Decree and Will, and His Will is accomplished. The only will that people have is what He Wills for them. What He Wills for them occurs and what He does not Will, does not occur. No one can ward off His Decree, put back His Command or overpower His affairs" [13] .

Aspects of Faith in Al-Qadar

Every Muslim should believe in *Al-Qadar*, good or bad, sweet or bitter. Believing in *Al-Qadar* is believing in Allāh's Eternal Knowledge, His accomplished Will and His comprehensive Ability. *Sheikh al-Islām Ibn Taymiyyah* explained this by saying: "the belief in *Al-Qadar* is of two degrees, each degree contains two things".

● The First Degree

The belief that Allāh knows what His creation will do by virtue of His Eternal Knowledge. He knows all that His creation will do as regards obedience, transgression, their sustenance and life-span. Allāh recorded the measurement of all matters pertaining to creation in *Al-Lawh al-Mahfud* (The Book of Decree). The first thing Allāh created was *al-Qalam* (the Pen), He told it: "Write", The Pen said: 'What shall I write?'. He said: "Write what will happen till the Day of Resurrection, whatever a person receives, he will have never missed it, and whatever he has missed he would never have received it". The Pen has dried having written down all that will be in existence until the Day of Judgment. Allāh says:

"Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfūz). Verily! That is easy for Allāh."[14]

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfūz), before We bring it into existence. Verily, that is easy for Allāh."[15]

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[9] *Qur'ān* Chapter 10 : 3
[10] *Qur'ān* Chapter 2 : 29
[11] *Qur'ān* Chapter 57 : 2
[12] *Qur'ān* Chapter 85 : 16
[13] *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 153
[14] *Qur'ān* Chapter 22 : 70
[15] *Qur'ān* Chapter 57 : 22

● The Second Degree

This is the belief in Allāh's accomplished Will and His comprehensive Ability. It is the belief that what Allāh Wills will happen and what He does not Will, will not happen. Any movement or tranquility that takes place in heaven or earth is by Allāh's Will. Nothing happens except what He Wills. He, Exalted and Glorified, is Able to create anything He wants. Anything in heaven and on earth is created only by Allāh, and there is no other creator besides Him. He orders His servants to obey Him and His Messengers; and He forbids them to disobey Him. He loves the pious, righteous people and those who give charity and act justly. He is pleased with those who believe, and do righteous good deeds. Allāh hates the disbelievers, and He is displeased with transgressors and sinners. He does not order His creation to commit evil deeds, nor does He accept *Kufr* (infidelity), or corruption. Allāh created all creation, all that they possess of attributes and all their actions, but they have a will of their own and they act accordingly. The servant is the believer, the disbeliever, the pious, the sinner, the worshipper, and the fasting person. The servants have ability to fulfill their actions and they have a will, but Allāh created them, and their ability and will. [16]

We deduce from *Ibn Taymiyyah*'s account that belief in *Al-Qadar* consists of four steps:

1) The belief in Allāh's Eternal Knowledge and that He knew the actions of His creation before they do them

2) The belief that Allāh recorded everything in *Al-Lawh al-Mahfud* (the Book of Decree)

3) The belief in Allāh's accomplished Will and His comprehensive Ability

4) The belief that Allāh created all creation and their actions, and that He is the Only Creator and everything else is created

However, the division of *Al-Qadar*, which we should believe in, into good and bad is only related to humans and creations. As for Allāh, the Exalted and Glorified, *Al-Qadar* is all good and the evil does not belong to Him [17]. Allāh's Knowledge, His Will, His recording and His creation of things and events is all wisdom, justice, mercy and blessings. Therefore, the evil is not an attribute or an action of Allāh, His Ownself is exempt from any deficiency or evil. He, the Most Exalted has absolute Perfection and complete Majesty [18] . However, just as good is a creation of Allāh, likewise, evil is one His creation. Allāh says:

"*Allāh is the Creator of all things.*" [19]

"*Allāh has created you and your actions!*" [20]

"*Say: I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created.*" [21]

For example, good actions among His servants (e.g. *Salāh* etc) are creation of Allāh, likewise, evil actions among His servants (e.g. act of adultery, drinking alcohol etc) are creation of Allāh, but He has commanded mankind to do all good and stay away from all evils. In fact, mankind has no ability to determine what is good from what is evil except that Allāh showed them what is good from what is evil and sent Messengers to call mankind to this.

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[16] See: *Ar-Rawda an-Niddiyyah Sharh al-Aqīdah al-Wasitiyyah*, Pg. 352, 353

[17] See: *Majmu Fatāwī Ibn Taymiyyah*, Vol. 8, Pg. 94. 95, and *Ar-Rawda an-Niddiyyah*, Pg. 356 and *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 282)

[18] See: *Kitāb al-Hasana wa as-Sayyia*, Pg. 190, *Ibn Taymiyyah*

[19] *Qur'ān* Chapter 39 : 62

[20] *Qur'ān* Chapter 37 : 96

[21] *Qur'ān* Chapter 113 : 1-2

Another example is sickness. It is an evil and affliction for human beings in this world, but it is good for him in the Hereafter, and good for Allāh the Exalted and Glorified, because He knows that it is a way of forgiving sins and purifying the souls of the believers and a means for the disbelievers to realize their weaknesses and return to Him. Likewise, the imprisonment of believers by the enemy of Allāh is, apparently, an evil act because of the afflictions and hardships. However, it is also a purification and education of the souls, in addition to the great reward and enormous blessing. The creation of *Iblis* (Satan), though, has numerous apparent underlying reasons, such as the repentance of people after they have sinned, the believers worshipping of Allāh by fighting Satan and his party, the endurance of Satan's temptations and allurements, the resort to Allāh's protection and the seeking of His refuge and shelter.

Therefore, anything which is evil is only proportional. It is good with regard to Allāh's action and creation, and evil with regards to human beings.

Disbelievers use Al-Qadar as an excuse

Polytheists have tried to use *Al-Qadar* of Allāh, and His Will as an excuse for their disbelief. They claimed that if Allāh has not Willed for them polytheism, they would not commit it. However, Allāh has invalidated their excuse by saying:

> **"***Those who took partners (in worship) with Allāh will say: 'If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).' Likewise belied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted of Our Wrath. Say: 'Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.' Say: 'With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all.'* **"** [22]

This is the reply of Allāh to anyone who argues about His *Qadar* in disobeying Him, and with Allāh is the perfect proof and argument. Allāh's reply is, in fact, clear because it is based upon two facts which no one can dispute except he who prefers misguidance to guidance, and hence, deserves total loss. These two facts are as follow:

First: Allāh inflicted upon earlier disbelievers severe punishment and they tasted His Wrath. If they did not willingly choose to commit those crimes, sins and disbelief and to set up partners in worship with Allāh, Allāh would not have punished them. He, the Exalted and Glorified, is Just and does not oppress His servants. The person who uses *Al-Qadar* as an excuse for not believing and for committing sins is no more than one of two. He either believes that Allāh exists, or he denies that Allāh exists. If he really believes that Allāh exists, he should believe that Allāh is Just and immune from injustice. For, injustice is a deficiency which does not befit the Creator, because it is an exceeding of the limit. And Allāh is free of any deficiency in anyway. There is no doubt that the punishment of a *Muqrah* (the forced person who commits a sin under torture) is unjust. Therefore, the use of Allāh's *Qadar* as an excuse to commit a sin and the infliction of Allāh's punishment upon sinners is attribution of injustice to Him. Indeed, this contradicts the belief in Allāh, the Exalted and Glorified. If the person who uses Allāh's *Qadar* as an excuse to commit a sin denies the existence of Allāh, his argument is a contradiction which does not deserve an answer.

Second: The person who uses *Al-Qadar* for not believing in Allāh or for committing a sin is talking about Allāh without knowledge. How can a disbeliever or a sinner argue that Allāh decides for him disbelief or a sin before he actually indulges in that action? Moreover, Allāh's *Qadar*, before it could take place, is a matter of Unseen which only He, the Exalted and Glorified knows. On the other hand, the servant, before engaging himself in sins, is ordered to obey Allāh and abide by His Commands.

[22] *Qur'ān* Chapter 6 : 148 - 149

In other words, how can a man say "Allāh decides for me to steal, so I am going to execute His *Qadar*"? Does he know what is in *Al-Lawh al-Mahfūd* (the Book of Decree) and reads what is written in it, while he was ordered to abstain from disobeying Allāh and from committing theft?

With such proof and argument Allāh refutes the excuses of those who use Allāh's *Qadar* for not believing in Him or for indulging in sins. Allāh says in another verse:

> "*And when they commit a Fāhisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful intercourse, etc.), they say: 'We found our fathers doing it, and Allāh has commanded us of it.' Say: 'Nay, Allāh never commands of Fāhisha. Do you say of Allāh what you know not?'* "[23]

In fact, this method of the *Qur'ān* in refuting the arguments of such people is only a way to reform their way of thinking and vision, and to show them that what is required of them is to obey and execute Allāh's Commands and avoid His Prohibitions. They are not required to probe into His Unseen in order to suit their minds and desires.

Dear brothers and sisters: You are required, before action, to obey Allāh and not to disobey Him. After action: If you obey Him, you have to praise and thank Him because He has guided you. If you disobey Him, you have to repent and return to the way of Allāh. You have also to rely on Him and to be sure of His Justice and Wisdom, to hate committing a sin before even falling into it because that will prevent you from doing it, and if it actually happens, that will help you to repent to Allāh. You should also know that your hatred of sins does not mean hatred of Allāh's *Qadar.* You are only required to hate what Allāh hates and to love what Allāh loves. You should be pleased with what pleases Allāh and displeased with what displeases Him. Allāh does not like *Kufr* and does not like it for His slaves, nor does He like to be disobeyed. Allāh says:

> "*If you disbelieve, then verily, Allāh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.*"[24]

The Concealment of Al-Qadar and the Prohibition to embark boldly on it

It is sufficient for a believer to know *al-Qadā wal-Qadar*, its meanings and levels, and to believe in it and that Allāh knows everything, creates everything, what He does not will, does not occur, He is Just and Wise. This is all there is to this subject. Allāh has revelaed to us everything that we need in this world, and what He kept secret we should not embark upon, for fear that we should dispute and be destroyed. Our minds are limited. Allāh created them to inhabit the earth and not to probe into *Ghā'ib* (the Unseen) which Allāh kept in His Knowledge. We have no choice except to submit and believe in what Allāh has informed us about the Unseen and its matters. The relation between Allāh's creation of actions and the human's will and performance of these actions.

In fact, this is not the only invisible (*Ghā'ib*) matter whose essence the mind does not know. We know the effects of Allāh's Attributes, Exalted and Glorified is He, but we do not know what nature (those Attributes take), which is, in this respect, the same situation as the Self of Allāh which the human mind cannot understand.[25]

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[23] *Qur'ān* Chapter 7 : 28
[24] *Qur'ān* Chapter 39 : 7
[25] *Tabsīt al-Aqāid al-Islāmiyyah*, Pg. 84, *Hasan Ayub*

The Prophet (peace be upon him) ordered us not to delve into *Al-Qadar*. *Abū Hurayrah* reported that Allāh's Messenger (peace be upon him) came to us as we had been arguing with each other about the Divine Decree (*al-Qadar*). He was so annoyed that his face became as red as if there had been squeezed on his cheeks the flesh of pomegranates. He said: Is this what you have been commanded to do, is this with which I have been sent to you? Those who had gone before you were destroyed as they disputed about it. I adjure you, I adjure you not to fall into argumentation in regard to it. [26]

A man came to *Ali Ibnu Abī Tālib* asking him about *Al-Qadar*. *Ali* said: "A dark road, do not follow it". The man asked again: "Tell me about *Al-Qadar*". *Ali* replied: "A deep ocean, do not penetrate it". The man again asked: "Tell me about *Al-Qadar*", and *Ali* said: "Allāh's secret, do not embark upon it". [27]

Imām at-Tahāwī, may Allāh have mercy upon him, said: The exact nature of *Al-Qadar* is Allāh's secret from His creation. Neither angel nor Prophet has been given knowledge of it. Delving into this and reflecting too much upon it leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you. For Allāh has kept knowledge of *Al-Qadar* away from human beings, and forbidden them to enquire about it, as He says in His Book:

"*He cannot be questioned as to what He does, while they will be questioned.*" [28]

So anyone who argues: 'Why did Allāh do that?' has gone against a judgment of the Book, and anyone who goes against a judgment of the Book is a disbeliever. This, in sum, is what Allāh's friends with their enlightened hearts need to know and what constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying knowledge which is accessible is disbelief, and claiming knowledge which is inaccessible is also disbelief. Belief can only be firm when accessible knowledge is accepted and inaccessible knowledge is not sought after. [29]

Effect on the Muslim of belief in Al-Qadar

This *Deen* (*Islām*) is based on submitting to Allāh's Wisdom and Will, and on refraining from enquiring about details of His Wisdom in commands and prohibitions. This is how the companions of the Prophets were. *Islām* will not fully established except by the extent of submission. The first levels of glorifying the command is belief in it, then firm determination to comply with it, then the speed to undertake it. [30]

This is how the honoured companions of the Prophet (peace be upon him) were. They were very polite with their Lord, and with the Messenger of Allāh. *Ibn Abbās* said about them: "I have never seen people better than the companions of the Prophet (peace be upon him). They did not ask him more than thirteen questions before he died" [31] . Concerning the issue of *Al-Qadar*, the companions, the followers of *Ahl us Sunnah wal Ja'ma'ah* have agreed that everything which will be in existence until the Day of Judgment is written in *Al-Lawh al-Mahfud* (The Book of Decree).

[26] See: *Al-Fathu ar-Rabānī*, Vol. 1, Pg. 142, and *Sunan at-Tirmidhī hadith* 98
[27] *Taysīr al-Azīz al-hamid*, Pg. 620, *al-Aqāid al-Islāmiyyah*, Pg. 99, *Sayyid Sabiq* and *Ash-Sharīah*, Pg. 212, *Al-Ājurī*
[28] *Qur'ān* Chapter 21 : 23
[29] See *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 276, 292
[30] *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 291
[31] *Alām al-Muwaqqieen*, Vol.1 Pg. 71

Ibn ad-Daylamī said: I came to *Ubay Ibn Ka'b* (a companion of Prophet Muhammad), and told him: "A thought of *Al-Qadar* has touched me, tell me something, maybe Allāh may clear it from my heart". *Ubay* said: "If Allāh punishes people of the heaven and people of the earth, He punishes them justly, and if He showers them with His mercy, His mercy will be better for them than their deeds, and if you spend the weight of (mountain) *Uhud* in gold in the cause of Allāh, He will not accept it from you until you believe in *Al-Qadar*, you should know that whatever you receive, you would never have missed it, and if you die not believing in this, you will enter the Hellfire". *Ibn ad-Daylamī* then said: "I came and ask *Ibn Mas'ūd* and he said the same thing, and then I went to *Hudayfah* and he told me the same thing, and then I went to *Zayd Ibn Tābith* and he narrated to me a *Hadīth* from the Prophet (peace be upon him) which recounted the same".[32]

When he was dying, *Ubadah Ibn as-Sāmit* told his som: "O son, you will not taste the sweetness of *Ēmān* until you know that whatever you receive, you would have never missed it; and whatever you have missed, you would have never received it. I heard Allāh's Messenger (peace be upon him) say: "The first thing Allāh created was the Pen. He commanded it to write. It asked: What should I write? He said: Write the Decree (*al-Qadar*) of everything until the Day of Judgment". O son, I heard the Messenger of Allāh (peace be upon him) say: "He who dies not believing in this is not one of my people".[33]

Therefore, the *Aqīdah* (belief) of *al-Qadar* had a great effect on the hearts and souls of the companions of the Prophet (peace be upon him). They conquered the world carrying with them the *Aqīdah* of *Al-Qadar* as the Prophet (peace be upon him) had thought them. The Prophet (peace be upon him) said to *Ibn Abbās*: "Boy, I would like to teach you something. Be careful and follow Allāh's commands perseveringly. Allāh (The Glorified and the Exalted) will protect you. You should safeguard His rights, and you will always find Him with you; if you need something ask Allāh, and when you need help, solicit Allāh for the same. Bear it in mind that if all the people combine together to grant you some benefit, they would not be able to do so except that which Allāh (The Glorified and the Exalted) has determined for you, and if all of them were combined to do you harm, they would not be able to do so except that which Allāh (The Glorified and the Exalted) has determined for you. The pens have been set aside and the writings of the book of fate have become dry."[34]

This *Aqīdah* of *al-Qadar* had infused peace and inspiration into the hearts of the companions, composure in their souls and raised them high proudly. They set out to convey *Islām* to the world with a peaceful mind, and they thought little of all the power of the world because of their belief in Allāh's *Qadar*. *Salmān al-Fārisi* was asked: "What does it mean till you believe in *Al-Qadar*, good or bad?", he replied: "Till you believe in *Al-Qadar*: You know that whatever you receive, you would have never missed it and whatever you missed, you would have never received it".[35] In fact, this was not just the belief of *Salmān al-Fārisi*, but of all the companions of the Prophet (peace be upon him).

What sort of effect does this *Aqīdah* of *al-Qadar* have on the soul, and what level of courage does this heart hold, which believes that everything is in Allāh's Hands and that human beings have no power at all? All power on the earth cannot stand in the face of a person believing in this principle and having this *Ēmān*. We can fully understand the correct interpretation of the accomplishments achieved by this principle and *Aqīdah* carried out by a group of believers who spread the *Deen* all over the world. These achievements seem like miracles, but they are facts. These great achievements accomplished by the Prophet (peace be upon him) and his honoured companions are simply the fruit of their belief in Allāh, the Last Day and *Al-Qadar* of Allāh, the Exalted and Glorified.

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[32] *Sunan Ibn mājah* and *Abū Dawūd*
[33] Narrated by *Abū Dawūd* – see: *Jamu al-Fawāid*, Vol.2 Pg. 328
[34] *Sunan Tirmidhī*
[35] *Ash-Sharīah*, Pg. 206, *Al-Ājurī*

A person can derive joy from the belief in *al-Qadar*. He knows that whatever he receives, he would have never missed and that even if all created beings were to gather together to try to prevent something from happening, and that thing's existence Allāh had already written then they would not be able to do so. He knows that no soul shall die until it fulfils its sustenance and fixed life span. This person is the only one who emancipates himself from the worship of other servants. How can he bow down to any force on earth while he knows that everything is in the Hands of the Creator of the Heavens and the Earth and all which is between them? How can he allow himself to be humble to a servant created from dust? *Ibn Rajab*, may Allāh have mercy upon him, said: **"**If one realises that every creature walking on earth is from dust, how can he give priority in obedience to some one who is from dust to the Lord of the lords? Or how can he please the dust and anger the Owner and the Bestower? This is something strange**"**. [36]

This principle of *al-Qadar* removes any aspect of fear and cowardice from the heart. It incites the person to fight the disbelievers and oppressors (in the way of Allāh) without attaching any importance to their means and methods. Why should he, when His Creator and theirs has guaranteed for him his sustenance and fixed life span? Why should he be a coward while he knows that what is destined for him is inevitable?

The soul which believes in Allāh's *al-Qadar* enjoys another blessing unmatched by all the blessings of the world. It is the acceptance of Allāh's *al-Qadar* in all aspects. This soul knows that everything occurs according to Allāh's Command, His Will and Planning, that events take place according to His Wisdom and Determination and that He knows and people do not know. Allāh says:

> **"***And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.***"**[37]

The believing soul knows that Allāh, Who determines what is good for it or what is bad, is Wise and Merciful. Therefore, it will not be discontented by a blessing, nor worried about an affliction. It is gratefulness in good days, and patience in bad days. The Prophet (peace be upon him) said: **"**Strange are the ways of a believer for there is good in every affair of his. This is not the case of anyone except a believer. If he has an occasion to feel delight, he thanks (Allāh), and there is a good for him in it. If he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it**"**.[38]

The believer sees an affliction and knows that it is *al-Qadar* of Allāh. He becomes composed and accepts his *al-Qadar*. He becomes too polite to object to his Master and Creator. He looks only at the reward arising from that affliction, and welcomes it patiently. In *Sahīh al-Bukhārī* and *Sahīh Muslim*, it is reported that the Prophet was asked which people suffered the greatest affliction, he replied, **"**The prophets, then those who come next to them, then those who come next to them. A man is afflicted in keeping his religion. If he is firm in his religion his trial is severe, but if there is weakness in his religion it is made light for him, and it continues like that till he walks on the earth having no sin.**"**[39]

As regards Allāh's verse:

> **"***No calamity befalls, but with the Leave (that is decision and Qadar) of Allāh, and whosoever believes in Allāh, He guides his heart, and Allāh is the All-Knower of everything.***"**[40]

[36] See: *Jami al-Ulum wal Hikam*, Pg. 385
[37] *Qur'ān* Chapter 2 : 216
[38] Reported by *Muslim*
[39] Agreed upon
[40] *Qur'ān* Chapter 64 : 11

Alkamah, may Allāh have mercy upon him, interprets it as follows: "A person afflicted by a disaster, knows that it is from Allāh and he accepts it and submits to it"[41]. *Ibn Abbās* said: "Guides his heart to certainty, and he knows that whatever he receives, he would have never missed it, and what he missed, he would have never received it"[42]

The soul of the companions of the Prophet (peace be upon him) were elevated in the light of this belief (*al-Qadar*). Their souls raised to the point where, according to them, happiness and distress became alike. Gratitude corresponds to patience. *Umar Ibn al-Khattāb*, may Allāh be pleased with him, said: "If patience and gratitude were two camels, I would not mind which one I rode" *Abū Muhammad al-Harīri* said: "To be patient is not to discriminate between a blessing and a severe trial, and to have a peaceful mind in both cases".

Imām Ahmad was asked whether a man possessing one hundred thousands dinar could he be an ascetic? He replied: "Yes! on condition that he is not happy if his money increases, and is not angry if it decreases".

All scholars have unanimously agreed that patience (*Sabr*) is obligatory. However, higher than patience is acceptance of and satisfaction (*Rida*) with Allāh's decree and judgment. Some have said that *Rida* is obligatory, others have said it is *Mustahābb*[43] (commendable). However, scholars have agreed that *Rida* is commendable. [44]

Rida (satisfaction) with Allāh's *Qadar*, acceptance of His Judgment and patience in bearing trials and afflictions are the most fundamental principles on which tranquility is based. They are the prominent factors which drive all human energies to function on this earth according to Allāh's *Shar'iāh*. There is no looking back, no moment of regret or feeling sorry. Only Allāh decides, and what He Will He does.

This principle of *al-Qadar* brings peace of the heart, repose of the body, mind and nerves, and separation of grief and anger. There is no psychological break-down, no nervous tension, no deviation and no schizophrenia. Only satisfaction, tranquility, happiness, composure, absolute certainty, peace of mind, and reassurance of Allāh's Mercy, Wisdom, Knowledge and Justice. He is our joy and refuge from devilish insinuation and misgivings. The belief in this principle of *al-Qadar* causes extraordinarily positive results for the reality of people and on this earth.

As for those societies which have abandoned this principle and are exhausted of any belief in Allāh and His management of life affairs and human beings, their punishment in the Hereafter is eternal and in this life misery, nervousness and hardship. Allāh says:

> "*Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.*" [45]

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[41] *Tafsīr Ibn Kathīr*, Vol. 4, Pg. 275
[42] *Ibid*
[43] *Mustahābb*: acts which if neglected are not punished by Allāh, but if performed are rewarded.
[44] *Madārij as-Sālikīn*, Vol. 2, Pg. 117, and *Ar-Rawdah an-Niddiyyah*, Pg. 489
[45] *Qur'ān* Chapter 20 : 123-124

Belief in Al-Qadar does not contradict adopting appropriate means

We should not forget that we are ordered to adopt the appropriate means, and put our trust (*Tawakkul*) in Allāh, the Exalted and Glorified, and no-one else, believing that He is the Sovereign of everything and believing that causes do not produce effect except by Allāh's Permission. So, He Who created the causes is the One Who created the results and the fruits. Therefore, whoever wants righteous progeny must adopt the right means, which is the legal *Islāmic* marriage. However, this marriage may not result in offspring, and this will be according to the Will of the All-Mighty, the Wise.

> "*To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.*"[46]

Therefore, it is forbidden for a Muslim not to adopt the means. If a person abandons seeking his means of living, he will be committing a sin, though the sustenance is in Allāh's Hands.

The Prophet (peace be upon him) has indicated to us that adopting lawful means is part of *al-Qadar*. *Usamah Ibn Sharīk* narrated that he came to the Prophet (peace be upon him) and his companions were sitting as if they had birds on their heads. He saluted and sat down. The desert Arabs then came from here and there. They asked: "Apostle of Allāh, should we make use of medical treatment?" He replied: "Make use of medical treatment, for Allāh has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age"[47] . As for using medical treatment, some jurists have suggested it is commendable, some, however, have said it is obligatory.

The author of *Al-Aqīdah at-Tahāwiyyah* said: "Some people thought that putting one's complete faith in and trust on Allāh in every aspect of one's life contradicts earning one's living and adopting the means for it, and if events are pre-ordained, there is no need to adopt any means. However, this belief is corrupt because earning includes what is obligatory, commendable, permissible, reprehensible, and forbidden. The Prophet (peace be upon him) was the best of those who put his trust in Allāh, he prepared himself for war and walked in the markets to earn his living"[48] .

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[46] *Qur'ān* Chapter 42 : 49 - 50
[47] Reported by the four *Muhaddithīn*, and *Tirmidhī* said: *Hasan Sahīh*. See: *Mukhtasar Abū Dawūd*
[48] *Sharh al-Aqīdah at-Tahāwiyyah*, Pg. 301

The companions of the Prophet (peace be upon him) followed the same path. They understood the relation between *Ēmān* and *Al-Qadar* and adopting the means. They understood that adopting the means is encompassed in the meaning of belief in *al-Qadar* and that it does not contradict it. *Al-Bukhārī* narrated that when *Umar Ibn al-Khattāb* set out for *Ash-Sham*, the commanders of the army, *Abū Ubayda Ibn al-Jarrah* and his companions, met him and told him that the plague had broken out in *Ash-Sham*. *Ibn Abbās* said: *Umar Ibn al-Khattāb* said, 'all the *Muhajir* come to me'. He assembled them and asked them for advice, informing them that the plague had broken out in *Ash-Sham*. They disagreed. Some said, 'You have set out for something, and we do not think that you should leave it'. Others said, 'You have the companions of the Prophet (peace be upon him), and the rest of the people with you, and we do not think that you should send them towards this plague'. *Umar* said, 'Leave me'. Then he said, 'Summon the *Ansar* to me'. They were summoned and he asked them for advice. They acted as the *Muhājirūn* had and disagreed as they had disagreed. He said, 'Leave me'. "Then he said, 'Summon to me whoever is here of the aged men of *Quraysh* from the *Muhājirūn* of the conquest'. He summoned them and not one of them differed. They said, 'We think that you should withdraw the people and not send them towards the plague'. *Umar* called out to the people, 'I am leaving in the morning', so they set out. *Abū Ubayda* said, 'Is it fleeing from the decree of Allāh?' *Umar* said, 'Better that someone other than you had said it, *Abū Ubayda*. Yes! We flee from the decree of Allāh to the decree of Allāh. What would you think if these camels had gone down into a valley which had two slopes, one of them fertile, and the other barren. If you pastured in the fertile part, wouldn't you pasture them by the decree of Allāh? If you pastured them in the barren part, wouldn't you pasture them by the decree of Allāh?' [49]

Mua'wiya Ibn Qurra said: *Umar Ibn al-Khattāb* met some people from Yemen, and asked them: **"**Who are you?, they said: 'We are *al-Mutawakkilun*' (those who put their trust in Allāh), he told them: 'You are *al-Muta'akilun* (the rusty), *al-Mutawakkil* is the one who ploughs his land and then puts his trust on Allāh**"**. [50]

Ibn al-Qayyim al-Jawziyyah said: *Tawhī*d cannot be achieved except by practicing the means that Allāh has appointed… Suspending use of the means detracts from trust (*Tawakkul*)… Abandoning use of the means contradicts trust. The real meaning of trust is to rely on Allāh to gain what is useful in life and religion and avoid what is harmful in life and religion. This trust in Allāh should be accompanied with physical efforts otherwise wisdom and the *Shari'āh* will be hindered. The believer should not therefore turn his failure into trust (*Tawakkul*) nor his trust into failure…**"** [51] .

Salu Ibn Abdullāh said: **"**Whoever refutes the action, he has indeed refuted the *Sunnah*. And whoever refutes *Tawakkul*, he has indeed refuted *Ēmān*. *Tawakkul* is the characteristic of the Prophet (peace be upon him) and earning is his customary action, so whoever follows the characteristic of the Prophet (peace be upon him) should not abandon his action**"** [52] .

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[49] *Fathu al-Bārī*, Vol. 10, Pg. 150, 151 and *Al-Muwatta*, Pg. 557, 558
[50] *Jāmi al-Ulum wal Hikam*, Pg. 384
[51] *Zād al-Mā'd*, Vol. 3, Pg. 67
[52] *Madārij as-Sālikīn*, Vol. 2, Pg. 116